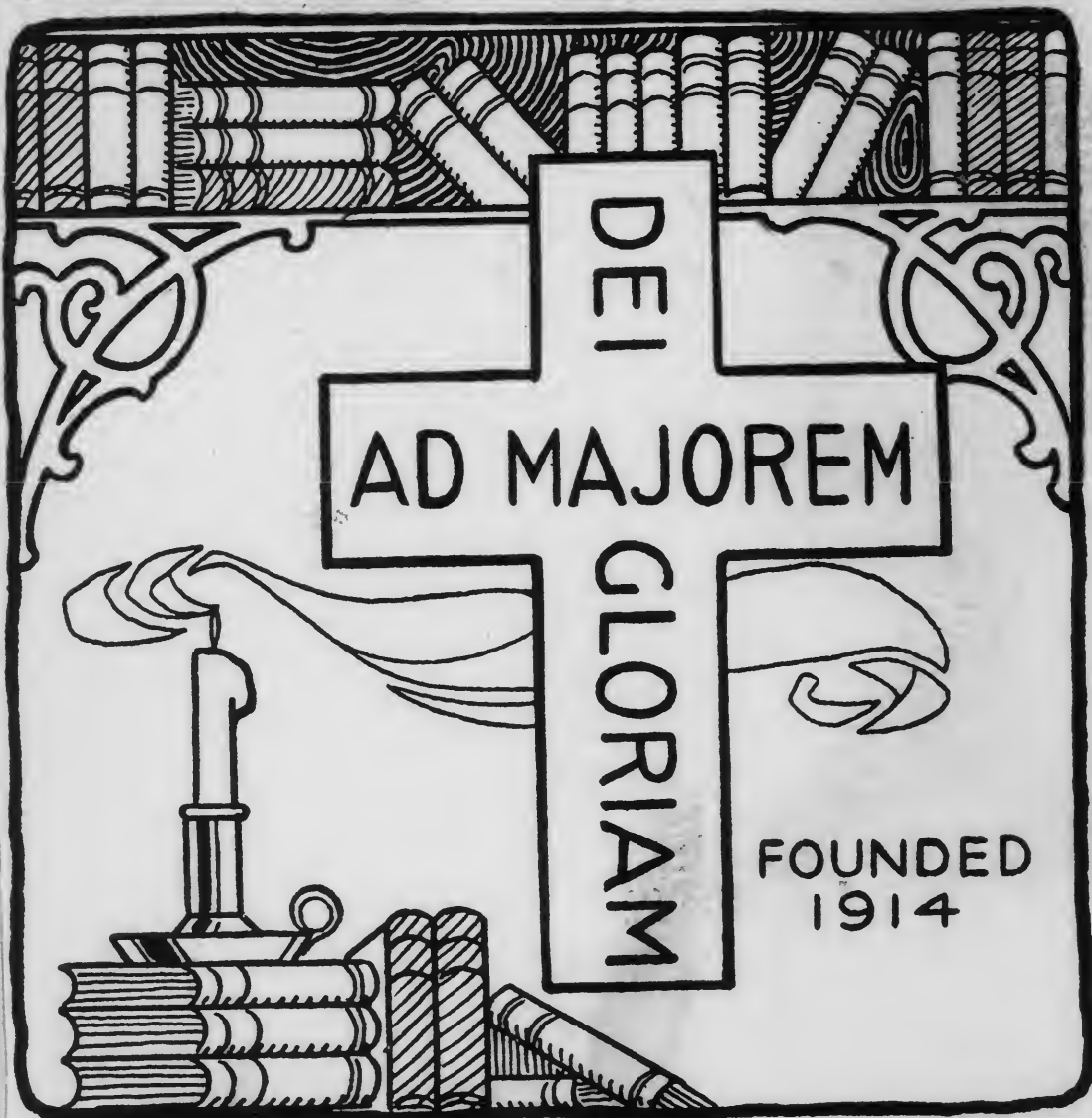


WESLEYAN METHODISM
IN THE
ISLE OF MAN

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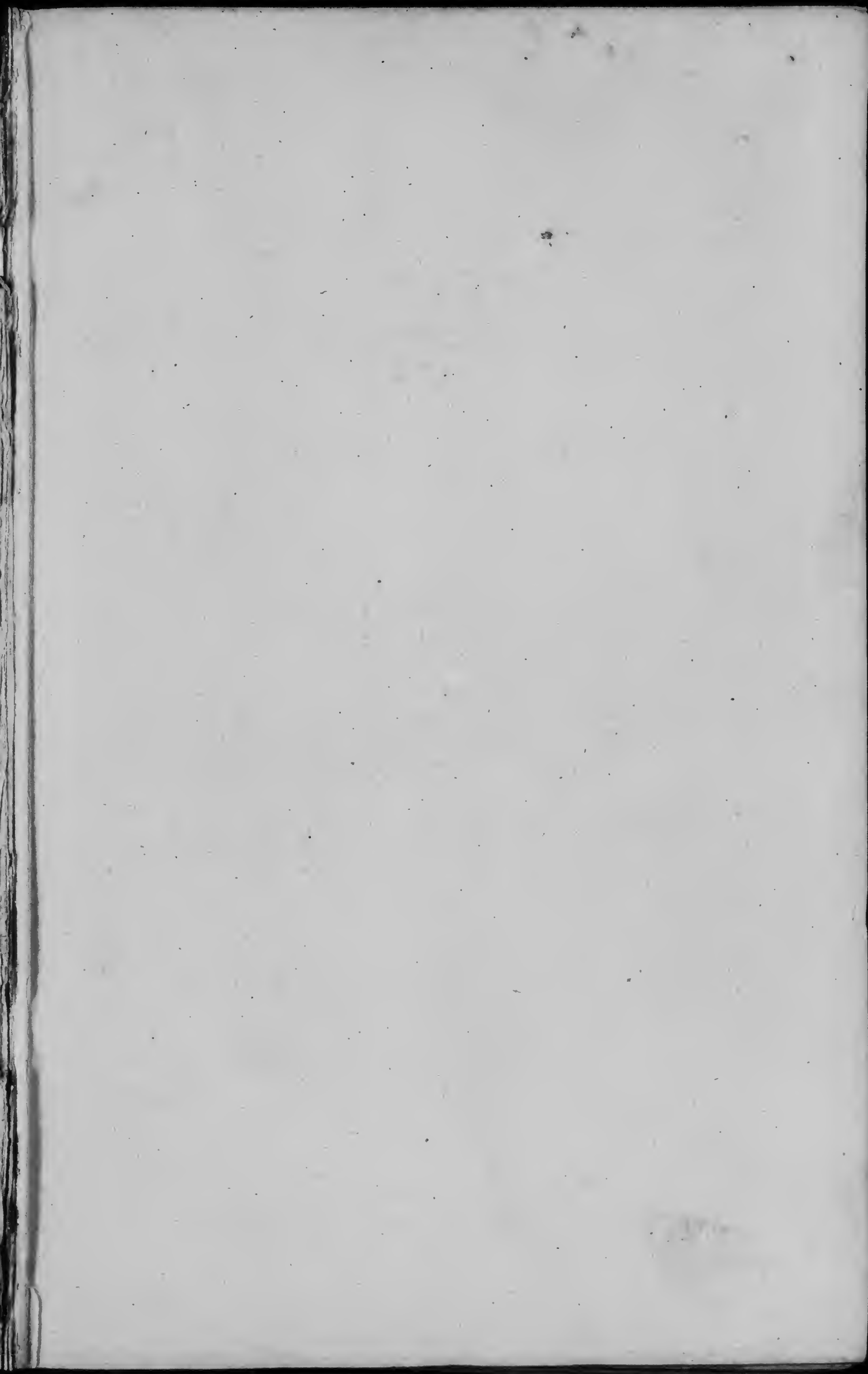


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DOUGLAS

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THE
HISTORY
OF
WESLEYAN METHODISM
IN THE
ISLE OF MAN;
WITH SOME ACCOUNT OF THE ISLAND,
AND OF THE
LIFE AND LABOURS OF BISHOP WILSON;
IN A
SERIES OF LETTERS
ADDRESSED TO THE
REV. GEORGE MARSDEN.
BY JAMES ROSSER.

"It is the work of God."—PAGE 198.

"Who the victory gave,
The praise let him have,
For the work he hath done:
All honour and glory to Jesus alone!"—WESLEY.

DOUGLAS, ISLE OF MAN:
PRINTED FOR THE AUTHOR BY MARY A. QUIGGIN, NORTH QUAY;

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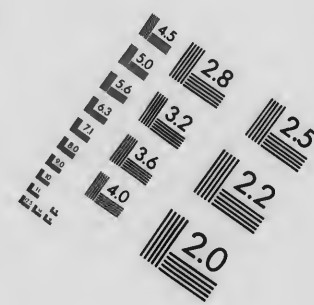
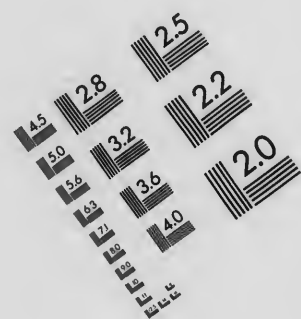
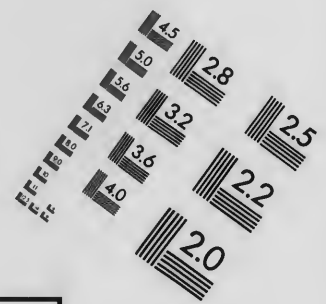
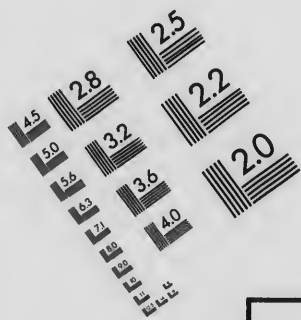
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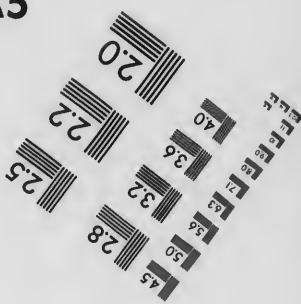
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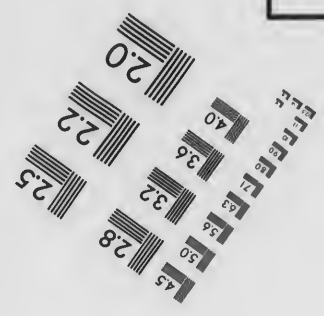
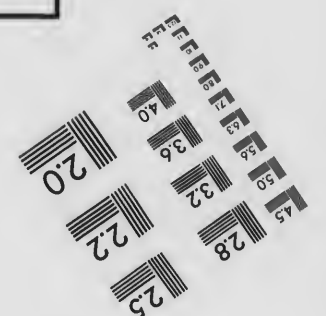
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25 pages



ISLE OF MAN.



Explanation.

- Main Roads
- Cross Roads
- Hills
- Rivers
- Shading Boundaries
- Parish boundaries

TABLE OF DISTANCES.

Douglas											
Ballasalla	8	Ballasalla									
Calf of Man	17	9	Calf of Man								
Castletown	10	2	7	Castletown							
Kirkmichael	16	14	23	16	Kirkmichael						
Laxey	8	16	25	18	17	Laxey					
Peel	11	10	17	12	7	19	Peel				
Point of Ayre	26	33	42	35	19	18	26	Point of Ayre			
Port le Mary	14	6	4	4	20	22	16	39	Port le Mary		
Ramsey	16	23	32	25	9	8	16	10	29	Ramsey	
St John	9	7	10	9	7	11	3	26	13	16	St John

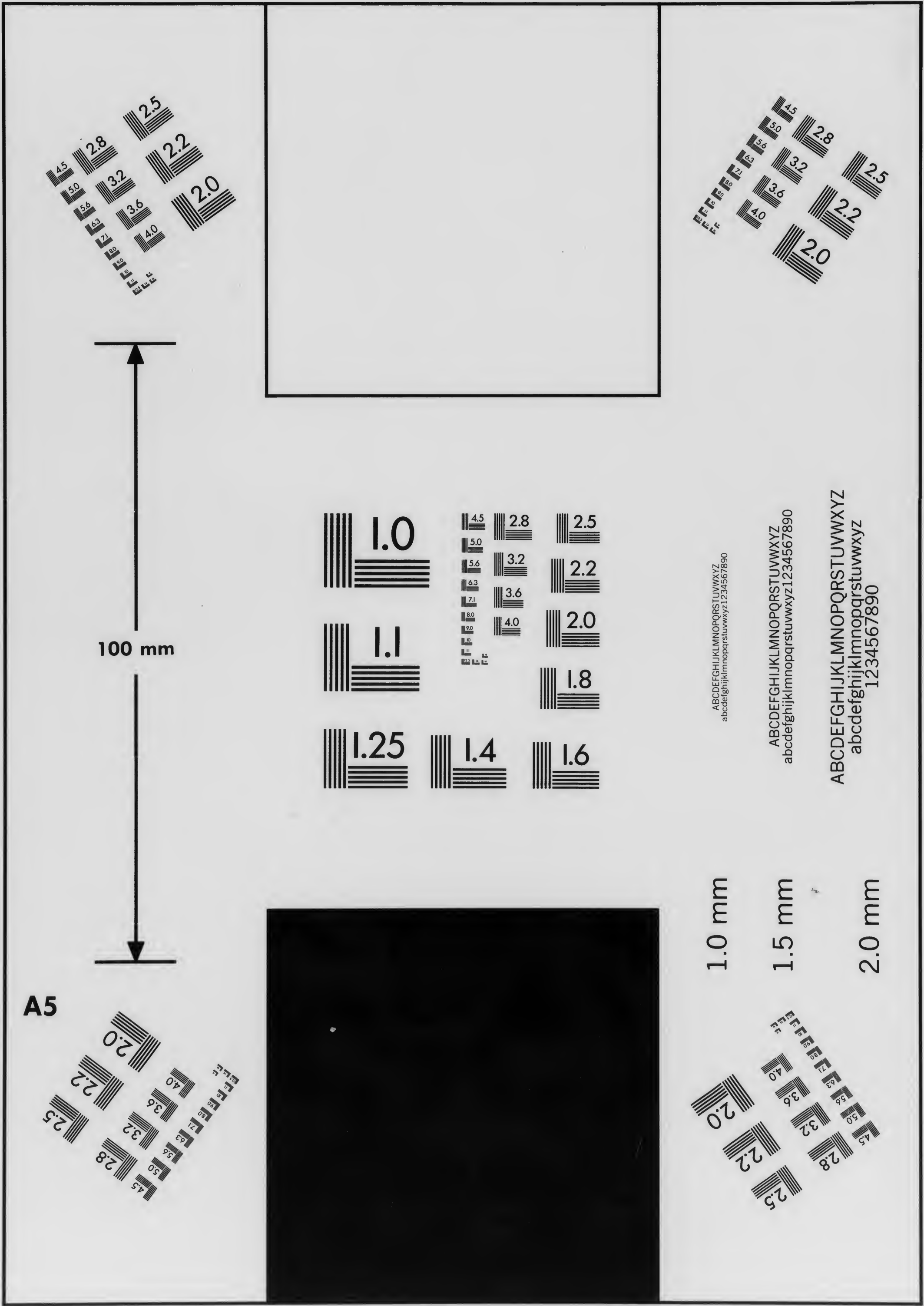
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British Statute Miles.

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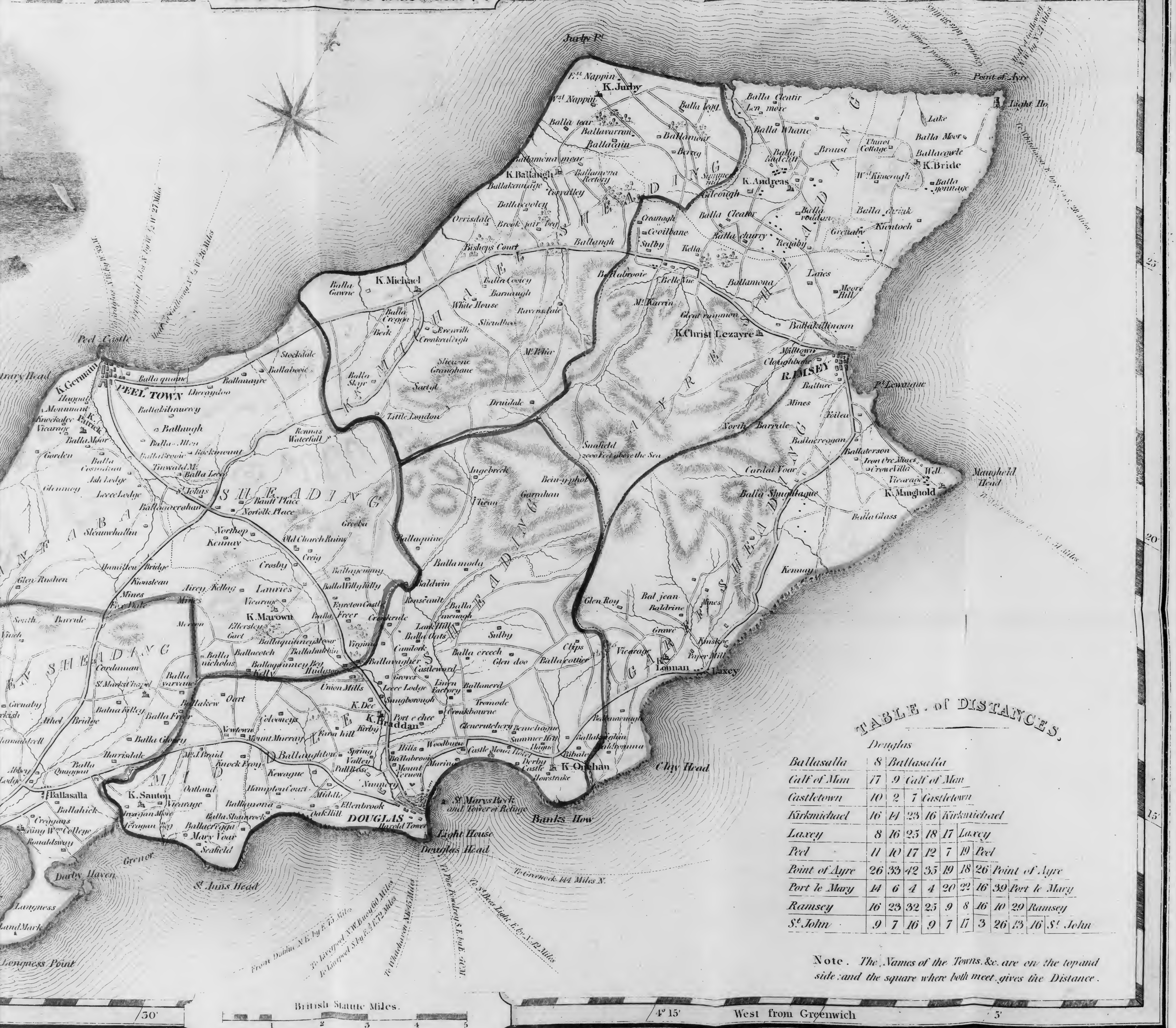


PEEL CASTLE.

Explanation.

- Main Roads
- Cross Roads
- Hills
- Rivers
- Sheading Boundaries
- Parish Boundaries





Note. The Names of the Towns, &c. are on the top and side; and the square where both meet, gives the Distance.



WESLEYAN METHODISM

IN THE

ISLE OF MAN.

LETTER FIRST.

REV. AND DEAR SIR,

I have often recalled to my recollection the pleasing circumstance of your visit to this Island in the summer of 1847 ; and have never lost sight of the request which you so kindly made, that I would, as soon as convenient, prepare and publish some account of the introduction and progress of Wesleyan Methodism in the Isle of Man. I believe I then stated that I had, for some time, been more than half disposed to do so ; but if, my dear Sir, I had had no previous intention of the kind, I could not have remained altogether indifferent to your suggestion on the subject. Allow me to say, I have long been accustomed to regard you with sentiments of admiration, affection, and esteem, and can never fail to cherish a grateful remembrance of those spiritual benefits which it pleased God to confer upon me, by your faithful and affectionate ministry, at a very

early period of my Christian course. Those were, indeed, to me, and likewise to many others, "days of grace." Hundreds delightfully realised what the poet has so sweetly sung :—

"The barren souls shall be restored,
The desert all renew'd shall rise ;
Bloom as the garden of the Lord,
A fair terrestrial paradise.

"Gladness and joy shall there be found,
Thanksgiving, and the voice of praise ;
The voice of melody shall sound,
And every heart be filled with grace.

"His mercy he will cause to rest,
Where all may see their sins forgiven ;
May rise no more by guilt oppress,
And bless the light that leads to heaven."

Thank God ! although more than forty years have rolled away since the period alluded to, the soul-transforming, heaven-creating work doth still go on ; and you, Sir, after an exemplary ministerial course of more than fifty-five years, live to participate in its hallowed labour and glorious success. May the adorable "Head of the body, the Church," crown your remaining days with the richest manifestations of his favour and love, and abundantly prosper the work of your hands !

In the account which I purpose to give, I have made choice of the epistolary style :—first, for the personal gratification which it affords me of addressing my observations to one for whom I cannot but entertain a sincere and affectionate regard ; and in the second place, because of the facility which it furnishes in a statement of such events and circumstances as I wish to record. "It is one great advantage of epistolary writing, that it is not subject to the

general laws of composition, but admits of every diversity of miscellaneous matter. It not only admits of a variety of subjects, but of the most abrupt transition from one subject to another, however dissimilar.”¹

My next letter will contain some account of the Isle of Man, and also a description of its inhabitants, government, &c. ; being well assured that you will not deem such particulars either uninteresting or irrelevant. The third of this series of letters will refer chiefly to the life and times of good bishop Wilson, and furnish a brief sketch of the character and labours of that excellent prelate ; and of the state of religion and morals, especially during his very protracted episcopate. In the letters which may succeed, it is my intention to confine myself more immediately to the history of Wesleyan Methodism in connection with the island ; particularly marking its commencement, progress, and present condition in this very interesting locality.

Hoping that the plan proposed will meet with your approbation, and that its execution will prove such as, in some degree, to reflect the divine glory, and enlarge the Redeemer's kingdom ;

I remain, Rev. and dear Sir,

With the greatest respect,

Yours affectionately,

J. R.

¹ Mrs. Hannah More.

LETTER SECOND.

DEAR SIR,

Agreeably to the promise contained in my last letter, I now proceed to lay before you some account of the Isle of Man, together with a brief description of its inhabitants, &c. This, however, especially so far as its early history is concerned, is not a very easy task; for, though legendary and superstitious accounts might be collected in great abundance, the materials for any thing like a clear and well authenticated history are neither the most copious nor satisfactory.

Of the geographical position of the Island you are fully aware. It is situate in the Irish sea; its centre being in latitude $54^{\circ} 15'$ north, and longitude $4^{\circ} 30'$ west; and at nearly an equal distance from England and Ireland—about thirty miles; rather less than twenty miles from Burrow Head, in Scotland; and upwards of forty from Holyhead, in Wales. Its length from the Point of Ayre to the sound of the Calf of Man is about thirty-three miles, and its greatest breadth rather more than twelve.

It is not clear from what its present name is derived. The names given to it at different periods are various, as is also the method of spelling that by which it is now commonly known. It is called *Mona* by Cæsar, and *Monabia* by Pliny. In Ptolemy it is termed *Monaida* or *Monaæda*,

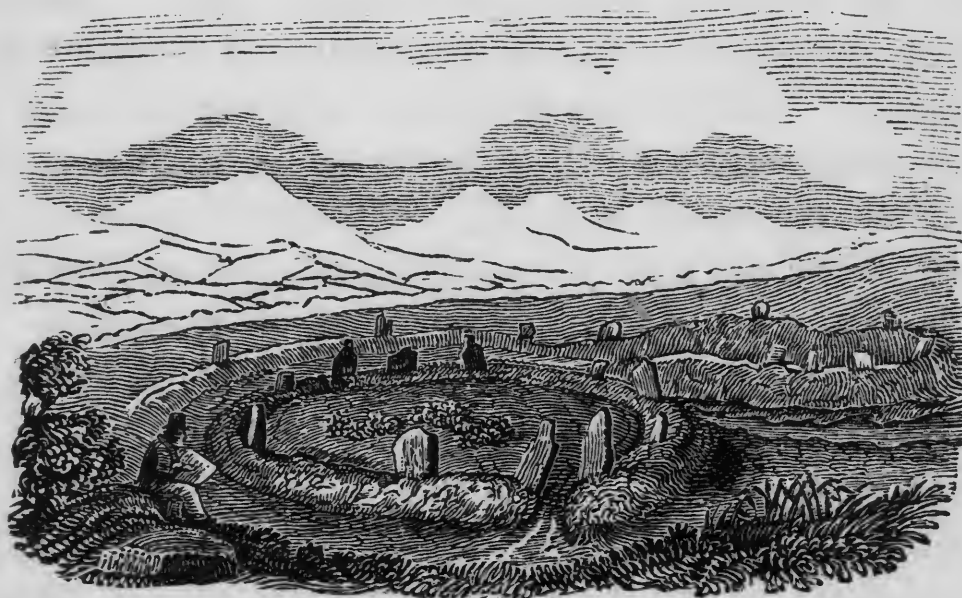
but Orosius styles it *Menavia*. Bede speaks of two Menavian islands, and calls this *the Northern Menavia*, applying the epithet *Southern* to Anglesea. "In some copies of Ninnius, this isle is denominated *Eubonia*; in others *Menavia*; but both are explained to mean *Man*. Alured of Beverley also speaks of it as one of the Menavian islands. The Britons, in their own language, called it *Manaw*, more properly *Main au*, i.e., 'a little island,' which seems to be latinised in the word *Menavia*. All which clearly proves, that this small isle was early inhabited, and as well known to the rest of the world as either Britain or Ireland."¹ The inhabitants themselves call it Mannin or Ellan Vannin—Isle of Man. It is variously written Man and Mann, and in some public documents it is written Manne.

It is supposed to have been first inhabited by the ancient Scots, and there is good reason to conclude that the Druids, after their almost entire destruction by the Romans, during the first century, fled from the southern Mona and took shelter in the Isle of Man, "which then became, in place of Anglesea, the head-quarters of British Druidism."² As you, Sir, very well know, the Druids were the prophets, priests, and wise men of those early days, and it seems they immediately introduced their laws and various religious rites amongst the inhabitants of the northern Mona. They became the rulers of the people, and probably did their utmost to prevent them from holding intercourse with the neighbouring countries, which is perhaps the true reason why so little is said of the inhabitants of this island by early writers. So far, however, as we are able to judge, their government appears to have been mild and gentle, but their system introduced and fostered almost innumerable superstitions, which long survived their personal authority and

¹ *Encyclopædia Britannica*.

² *Knight's Pictorial England*.

power, and some of which have considerable influence even in the present enlightened period. Many monuments of their existence and power are still found in various parts of the island.



Remains of a Druidical Temple at Glen Darragh.

Although, as above stated, the Druids bore rule, and had considerable power and authority in Mona, it seems that, occasionally at least, there were princes of the Scottish line who had possession of the government. This appears to have been the case with one of the name of Brule, or Brude, toward the close of the fourth century. Tradition teaches that early in the fifth century a number of Scots transported themselves to the Isle of Man, from Ireland, under the conduct of the son of Alladius, a prince of that country. This adventurer is named Mannanan-beg-mac-y-Lheir “from his having first entered the island of Man, and from his great skill in navigation.”¹ The same tradition also says that “he was a magician, and kept the country covered with mists, so that the inhabitants of other places could never find it.”² He is represented as enacting various

¹ *Encyclopædia Britannica.*

² *Ibid.*

laws for the government of the island, and in other respects advancing its welfare. "He is said to have given a good reception to St. Patrick, by whom the natives were converted to Christianity."¹

The sovereigns who ruled for some time after this period appear to have been for the most part of the same line with the kings of Scotland, with which country they had come to have frequent intercourse; aiding its monarchs in their wars, and being intrusted with the education of their princes in the time of peace. It appears, however, that owing to the troubles and changes which afterwards prevailed the island was annexed to the kingdom of North Wales. The dominion of the Welsh sovereigns came to an end in the early part of the tenth century, and was followed by the government of a succession of twelve princes of the line of Gorree, Orrey, or Orry; son it is said of the king of Norway.

"Gorree, Orrey, or Orry, who in the beginning of the tenth century, having conquered the Orcades and Hebrides, arrived on the shores of the Isle of Man with a fleet of strong ships, and landed at the Lhane in the north of the island. To him we are indebted for the Scandinavian character of the constitution of the Island. He established the House of Keys, the meeting of the Tynwald, and the division of the isle into six sheadings. His son Guttred, the founder of Castle Rushen in 947, succeeded him."²

Toward the end of the eleventh century Goddard Crovân, Chroubân, Crownan, or Cronan, son of Harold the Black of Iceland, became master of the island, and, whatever ingratitude and injustice marked his conquest, he appears to have governed with considerable ability and no little prudence. Some of the princes of this line, like most of the line of

¹ *Cumming's Isle of Man.*

² *Encyclopædia Britannica.*

Gorree, Orrey, or Orry, appear to have acted as deputies of the kings of Norway, but others of them were feudatories of the kings of England. Magnus, the last of Crownan's line, did homage to Alexander III. of Scotland, and died in the year 1265. The year following Magnus VI. of Norway ceded to the king of Scotland and his heirs the Isle of Man with all its privileges ; and, as part of the kingdom of Scotland, it "came into the hands of Edward I. who directed William Huntercumbe, guardian or warden of that isle for him, to restore it to John Baliol, who had done homage to him for the kingdom of Scotland."¹

From that time till nearly the close of the fourteenth century it was sometimes subject to England, and sometimes to Scotland.

There were, however, still two female claimants, nearly related to the last two kings, Reginald and Magnus, who each claimed the sovereignty of the island. On application to Edward, as superior lord, he commanded the parties to appear in the King's Bench. There is some uncertainty as to the process and termination of this suit, but one of the claimants, in a deed of gift, bearing date A.D. 1305, conveyed her right to sir Simon de Montacute ; and the rival claims were at length happily united, and set at rest, by the marriage of sir William de Montacute and the great granddaughter of Reginald. "The title was examined in parliament in the seventh of Edward III., and solemnly adjudged to William de Montacute to whom, by letters patent, dated the same year, that monarch released all claims whatsoever. In the succeeding reign, William Montacute, earl of Salisbury, sold it to sir William Scroop, afterwards earl of Wiltshire ; and upon his losing his head it was granted by Henry IV. to Henry Percy, earl of Northumberland : who being attainted, had, by the grace of

¹ *Encyclopædia Britannica.*

that king, all his lands restored, except the Isle of Man, which the same monarch granted to sir John Stanley, to be held by him of the kings, his heirs and successors, by homage and a cast of falcons to be presented at every coronation. Thus it was possessed by this noble family who were created earls of Derby.”¹

James, the tenth earl of Derby, dying in 1735 without issue, “the kingdom of Man devolved on James Murray, second duke of Athol, who was descended from lady Amelia Sophia, youngest daughter of the noble James, seventh earl of Derby, who had been married to John, marquis of Athol. He succeeded to his father’s titles and estates in 1724, and in the year 1736 came in for the lordship of Man in the manner just stated.

“During his reign illicit commerce very rapidly gained ground in the Isle of Man causing much annoyance to the British government, who made to him several overtures for the purchase of his rights in the Island, but without coming to any conclusion. James died in 1764, and leaving no male issue was succeeded by his nephew John in the dukedom. John having also married James’s daughter Charlotte, the baroness Strange, in 1753, became also lord of Man in his wife’s right. The British government still continuing their overtures of purchase, the duke, beginning to fear lest if he were too pertinacious of his right he should lose all without any equivalent, at length agreed to surrender the revenues of the isle for £70,000, and an annuity to himself and duchess of £2,000. The title of lord of Man, the manorial rights, the patronage of the bishopric, mines, minerals, and treasure-trove, were still reserved to him on the honorary service of rendering a cast of falcons at every coronation, and the annual payment of a rent of £101 15s. 11d. The act by which this was accomplished,

¹ *Encyclopædia Britannica.*

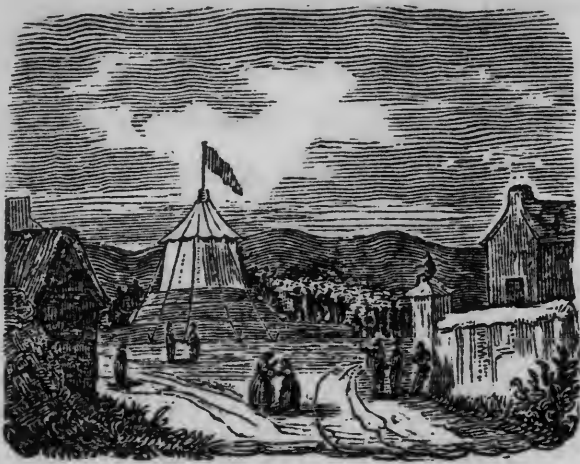
passed in January, 1765, is known by the name of the *Act of Revestment*. This was the third time that the island changed hands by purchase; the two former instances being those of Alexander III. of Scotland, who gained it thus of the king of Norway; and of sir William Scroop, who bought it of sir William Montacute.

“John, the third duke of Athol, dying in 1774, his son John succeeded to his title and estates. Under the conviction that the family had not received a suitable remuneration for their surrendered rights, he petitioned parliament in 1781 and 1790 for a further allowance, but without success. At length in 1805, he obtained a grant of the fourth part of the revenues of the Island, afterwards commuted to £3,000 per annum for ever. However, in 1825, the duke acceded to a proposition made to him by the lords of the Treasury to purchase the whole of his remaining interest in the island for the sum of £416,114; and thus the Isle of Man became entirely and definitely, with all the rights and privileges of the royalty, vested in the British crown.”¹

Considerable changes have taken place since the Act of Revestment, and the local institutions are becoming increasingly adapted to the spirit and practice of the present age. From a very remote period the island has been governed by its own laws, and it has still the privilege of its own peculiar legislature: the enactments of which, however, are subject to the decision, and require the approval of the crown.

“The civil government is vested in a Governor or Lieut.-Governor, the Council, which consists of the Lord Bishop of the Diocese, the Attorney-General, Receiver-General, the two Deemsters, Clerk of the Rolls, the Water Bailiff or Admiralty Judge, the Archdeacon, and the Vicar-General;—these constitute the upper branch of the legislature;—

¹ *Cumming's Isle of Man.*



Tynwald Hill.

and the House of Keys, consisting of twenty-four, the lower branch. These estates together constitute a Tynwald, the acquiescence of whom, or of a majority of the members, is essential to every legislative act; and the act having received the royal

assent is promulgated in Manx and English from the Tynwald Hill.

“The Governor is Captain-General of all the troops on the island, and also of the constabulary force. He presides in all Courts of Tynwald, or legislature, in all Staff of Government Courts, Courts of General Gaol Delivery, and is ex-officio Judge in the Courts of Chancery and Exchequer. The Deemsters are officers of very extensive jurisdiction and high authority: they are chief justices and ancient popular magistrates of the island.”¹

The House of Keys is considered to represent the people, but vacancies are always filled up by a majority of the members nominating two persons, one of whom the Governor returns, and who, thereupon, takes his seat for life.

“Naturally the island is divided into two districts, a south-eastern and north-western, by the chain of mountains running through it. For civil purposes it is also divided into two districts, a southern and northern primarily, and these are subdivided into six sheadings, and again into seventeen parishes. Each district has its Deemster or Judge, each sheading its Coroner, and each parish its Captain, and Sumner, and Moar, i.e. Collector of Lord's Rent.”²

¹ *Quiggin's Guide.*

² *Cumming's Isle of Man.*

I remember, Sir, you expressed yourself as being greatly pleased with the grand and varied scenery of the island; and, indeed, it is highly picturesque and beautiful; ever presenting something new and lovely, even to those who have been long accustomed to trace the outline of its lofty mountains, and to stroll by the rivers and streams of its peaceful valleys and romantic glens.

The principal mountains are Sneafell, North Barrule, Bein-y-Phot or Pen-y-pot, Sartyl, and South Barrule; varying in height from one thousand five hundred and forty-five to upwards of two thousand feet above the level of the sea. Of these Sneafell or Snafield is the highest, and is covered to the very summit with tufts of cotton grass. When the weather is favourable not only may the various parts of the island be seen from the top of this mountain, but England, Ireland, Scotland, and Wales, may be clearly distinguished by the naked eye.

The island contains from one hundred and thirty thousand to one hundred and forty thousand statute acres, upwards of ninety thousand of which are in a state of cultivation, and produce large supplies of grain, &c. The mountains and common land afford good pasturage for sheep, thousands of which are fed in the island.

At the census of 1841 the population amounted to forty seven thousand nine hundred and eighty six, having increased upwards of six thousand in the preceding ten years, and I should think it must amount at the present time, to considerably more than fifty thousand.

The chief towns in the island are Douglas, Castletown, Ramsey, and Peel; all which are rapidly increasing in extent, population, and respectability.

Douglas is justly admired for its extensive and beautiful bay, and for the delightful scenery in its immediate neighbourhood; and is in many respects a place of great and growing importance. Every accommodation is made for



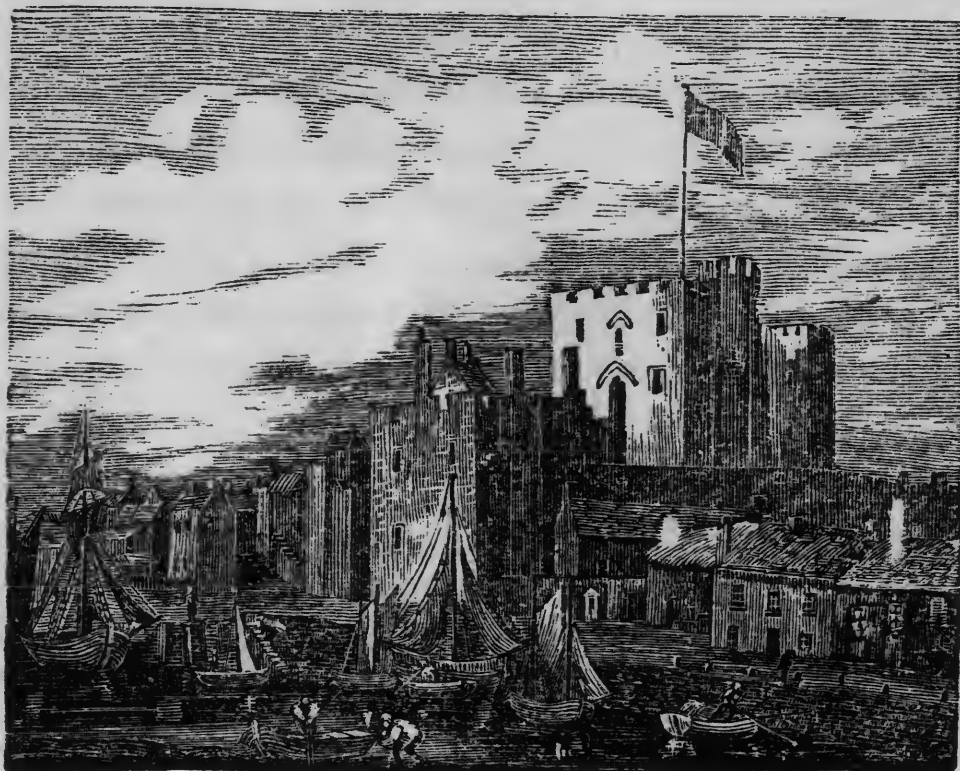
GLEN MEAY WATERFALL.

Isle of Man.

Published by M.A. Quiggin, Douglas, Isle of Man.

bathing, and for the general convenience and comfort of the thousands of visitors who annually avail themselves of its peculiar advantages.

Castletown is the seat of the government, and is renowned for its very ancient and strong castle, still in a good state of preservation, though some portions of it are said to have stood the storms and ravages of nine hundred years.



Castle Rushen, Castletown.

Peel is an interesting town, and specially famous for its castle, and other extensive buildings, now in ruins. Few visitors will soon quite forget these interesting relics of by-gone ages, or the story of the spectre-hound, the *Mauthe Dhoo*, or black dog, to which sir Walter Scott refers in the following lines ;—

“ Like him of whom the story ran
That spake the spectre-hound in Man.”

Nor will it fail to be remembered as the spot where Eleanor, duchess of Gloucester, endured her long solitary confine-

ment, and as standing peculiarly associated with the truly heroic countess of Derby. The cathedral of St. Germain, in which bishop Wilson was enthroned, stands within the castle enclosure, and has possessed considerable architectural beauty, but is now, like the castle itself, palace, and other buildings, in a state of ruin, and rapidly hastening to decay.

Ramsey and its vicinity are peculiarly pleasant, and present many attractions. The inhabitants may well be proud of the honour conferred upon them by the landing in their immediate neighbourhood, of the illustrious consort of our gracious sovereign, on her return from Scotland in the year 1847. If I rightly recollect, Sir, you greatly admired your ride from Ramsey to Douglas, by way of Sulby, Bishop's Court, Kirk Michael, &c, and I am not surprised that you should have done so, for it is a very agreeable, yea, delightful drive.

The coast is for the most part rocky and precipitous, and the island abounds with stone and various mineral productions. A few miles from Castletown there is a quarry of Manx marble used for chimney-pieces, &c. It was from this quarry that the steps were furnished which are placed at the main entrance of St. Paul's in London, and which were presented by bishop Wilson to the dean and chapter of that splendid cathedral. There are mines in several parts of the island, in some of which operations are carried on with considerable spirit and ability, and to a large extent. This is specially the case with the mines at Laxey and Foxdale. They are taken from the crown at a rent-charge of one tenth of the produce. They furnish lead and copper ore, zinc, &c., the lead ore containing a large quantity of silver.

The island has several beautiful, though not very considerable, rivers, and there is in most parts, a good supply of excellent water. Like Ireland it is exempt from toads and venomous reptiles.

The air in general is dry, pure, and bracing, though occasionally damp, and sometimes violent winds and heavy rains prevail ; but it seldom happens that either the cold or heat is so intense as in most parts of England.

The natives generally are a healthy, hardy race, frugal and industrious in their habits, and many of them live to a very advanced age. They seldom make large professions of affection and liberality, but are, nevertheless, with few exceptions, very kind and hospitable, and they are not often exceeded for uprightness and good common sense. The following Manx proverb has long been used :—"Tra ta yn derry vought cooney lesh bought elley, ta Jee hene garaghtee," i.e., *When one poor man relieves another, God himself rejoices at it, or, laughs outright.*

The herring fishery is carried on to an amazing extent, and is sometimes astonishingly productive, to the great advantage of private individuals, and the benefit of the whole community. Several hundred boats, and some thousands of men, are employed in the trade, and I feel assured you will rejoice to learn that such are the views entertained of the sacred character of the Sabbath day, that it is the established custom for the fishermen never to go out on the Saturday or Sunday evenings ; and when going out to their hazardous employment, it is their usual practice to offer up a short prayer for the divine protection and blessing.

There are no toll-gates in the island, and travellers may drive in all directions without the least charge or interruption. The roads are kept, notwithstanding, in good condition, and the expense is defrayed chiefly by a tax upon carriages at the rate of ten shillings for each pair of wheels, and a very moderate charge on every house.

The inhabitants are altogether free from the English assessed taxes, and also from the stamp duty and the tax on income. There are other pecuniary exemptions of a

similar kind. The Act of Mortmain, I believe, does not extend to this island, neither did the Registration and Marriage Act, passed in England a few years since, but acts very similar to the English Marriage and Registration Act, having received the royal assent, were published at a court held on Tynwald Hill, on the eighth day of March in this present year, 1849.



Armorial Bearings.

The ancient armorial ensign of the island was a ship in full sail, but this was exchanged by Alexander III., at the Scottish conquest, in the thirteenth century, for the present singular and well known device of three legs, with the motto, *Quocunque Jeceris Stabit*.

“The Manx is spoken generally in the mountain districts of the Isle of Man, and in the north-western parishes. There are, however, few persons—perhaps none of the young—who know no English. Its orthography does not appear to have been fixed on any sure principle, nor was it printed till just at the beginning of the eighteenth century, when Bishop Wilson caused to be printed a small tract in Manx and English. Except one or two popular ballads, the earliest of which seems to have been composed in the sixteenth century, there is no literature to reward the study of it.”¹

The language is no doubt of Celtic origin, and is said to be a dialect of the Erse or Gaelic. Most or all of the parish clergymen preach in Manx as well as English; but the probability is that in a few years it will become nearly extinct. A respectable parish clergyman, in the island, in a note

¹ *Cumming's Isle of Man.*

written January 31st, this present year, 1849, says—"The language is getting rapidly into disuse. The rising generation will not speak it."

The island has the advantage of King William's College, and there are many very excellent schools.

There are several regular public journals of a respectable character, and which command an extensive and increasing circulation.

But I must conclude this long letter by assuring you that

I remain, Dear Sir,

With the highest esteem,

Yours affectionately,

J. R.

LETTER THIRD.

DEAR SIR,

I now take up my pen to give you some account of the state of religion and morals in the Isle of Man before the introduction of Methodism, more especially during the life and labours of good bishop Wilson.

You, Sir, will readily admit that true religion is the root of all really virtuous practice, and the only sure source of happiness, security, and renown. The introduction and diffusion, therefore, of this invaluable blessing, whether considered in reference to communities or individuals, all must allow to be matters at once interesting and momentous.

It is in the case of the Isle of Man, as in many others of a similar kind, a very difficult, perhaps impossible, task, to state, distinctly and truly, by what particular means the Christian religion was first introduced amongst its inhabitants. It is not altogether improbable but that some knowledge of its glorious doctrines had been communicated at a very early period, but little dependance can be placed upon the accounts handed down by tradition on this subject.

There is scarcely any evidence to support the statement of Hector Boetius, though adopted by Spotswood and Buchanan, that the Scottish king Cratiline, A.D. 277, exerted himself for the destruction of Druidism in the Isle of Man ;

and that he gave the island to a number of Christian refugees who fled from the persecution of Dioclesian. Nor is there much better foundation for the story of the conversion of Mordraius, a Manx king, to the Christian faith.

There is a tradition that St. Patrick was the honoured instrument of conferring upon the inhabitants of the island the knowledge of that glorious gospel by which "life and immortality" are brought to light, and which proclaims, "glory to God in the highest, and on earth peace, good will toward men." It is stated that when he was proceeding to Ireland for the second time, with a re-enforcement of thirty devoted followers, he was driven by stress of weather to seek shelter in the island; that this took place about A.D. 444; and that finding the inhabitants addicted to magic, and in the practice of various superstitions, under the direction and influence of Mannanan-beg-mac-y-Lheir, he remained with them three years, and was the means of their conversion to the Christian faith. On leaving for Ireland, A.D. 447, he appointed Germanus, one of his followers, bishop of the island.

I will not trouble you with the wonderful story of St. Maughold, who was the fourth bishop of Man, and other legends of these early times—times of darkness and superstition. I hasten to later days, and to events which have less of the marvellous, but more distinctness and truth.

Although popery prevailed in the Isle of Man, as well as in the neighbouring countries, and the usurper Reginald, in the early part of the thirteenth century, with great meanness and dishonesty, surrendered the island to the pope, submitting that he and his heirs should hold it as a grant from the church of Rome, yet, I think it is not clear, that the distinctive characteristics of popery ever had that extensive and overbearing influence in the Isle of Man which they exercise in popish countries in general.

“The reformation was begun something later here than in England.”¹

During the violent persecution which prevailed in England in the time of queen Mary a protestant clergyman, of the name of Allen, fled from the city of Norwich and took refuge in the Isle of Man. He settled at Castletown, where he opened a school. He is said to have been the first protestant clergyman in the island, and it seems there was a regular succession of clergymen in his family from that time to the commencement of the present century. Some of his descendants are now residing in the island.

The troubles which prevailed in the reign of Charles the first, and for some time after his death, seriously affected the interests of the Isle of Man. James, the seventh earl of Derby, and lord of Man, was a decided loyalist, and devoted his wealth and influence to the royal cause. Falling into the hands of Cromwell's party, immediately after the fatal battle of Worcester, he was carried to Chester and sentenced by a junto of officers to be beheaded at Bolton, where the sentence was carried into execution, on the 16th of October, 1651. His noble countess undertook the defence of the Isle of Man against the hostile party; but on the arrival of the enemy's fleet the deputy-governor is said to have surrendered without making any resistance.

The see had become vacant in 1643, by the decease of Richard Parr, and remained unoccupied till 1661. Since that period “several distinguished men have filled the see of Sodor and Man. Barrow, Wilson, and Hildesley have been rarely surpassed by any bishops of the Christian church.”² And yet, even during some portions of the time here alluded to, a feeling was manifested, and a line

¹ *Bishop Wilson's Isle of Man.*

² *Penny Cyclopædia.*

of conduct pursued, but ill according with the spirit and practice of the Christian religion.

The followers of George Fox, soon after they arose in England, “found their way to the Isle of Man, and were successful in converting several of the natives to their doctrines and mode of worship; but they were not allowed to remain in peace. They were persecuted for conscience’ sake not only by the bishop and clergy, but by the lord of the isle, and the heads of the government; and the Quakers or Friends were ultimately banished, and their property confiscated. Such was the ill feeling with which they were pursued, that even royalty asked in vain for permission from the Earl of Derby for the return of one William Callow; but the Earl stated that as there was not one dissenter of any description in the island, he would not endanger its peace for the sake of one man.”¹ It appears they “were afterwards allowed to return, and take possession of their land, in the parish of Maughold, a small portion of which they subsequently enclosed and occupied as a burying-place. It is a small enclosure in the corner of a field, about a mile from the church, and is called *Ruillick-ny-Quakeryn*,—signifying the grave yard of the Quakers.”²

“In a communication³ received from Robert Fargher, Esq., of Douglas, on this subject, he says:—‘I have in my possession a black letter bible, printed in 1630, on a blank page of which is the following memorandum:—‘I William Callow, of Ballafield, a Manksman, who have been banished out of y^e Isle of Man by y^e bishop and priests for conscience towards God, above 2 years and 3 months from my dear wife and tender children, have bought this book, rate eight shillings and ten pence, in London, where I am now, this 4th day of the 11th month of the year 1667.’ Other me-

¹ *Quiggin's Guide*.

² *Ibid.*

³ *Train's Account of the Isle of Man*.

morandums in this book shew that he afterwards returned to the island. I have also in my possession a Quaker's license for a marriage that took place at Ballafoeyl in the year 1683.'"

The persecution which the Quakers endured appears to have raged with the greatest violence while Fairfax held the sovereignty of the island, in the time of Cromwell, and afterwards during the period that bishops Rutter and Barrow occupied the see. It is stated in the *Abstract of the Sufferings of the Quakers*, that Catherine Evans was taken out of her bed in the night, and banished the island. James Lancaster was banished for coming thither, being a Quaker. Peter Cosnock and his son, with several others, were imprisoned at Castle-Peel by order of William Christian, and thence brought to Douglas and banished. John Christian was fined ten shillings for keeping a meeting in his house, and the rest of the Friends who met there were placed in the stocks. In 1664, William Callow, Evan Christian, and several others, were imprisoned by means of an order from two priests, judges of the Bishop's court, in Peel castle. The following is a copy of the order referred to :—

"We have received late orders from our Reverend Ordinary, to admonish the *Quakers* to conform and come to church, or be committed until they submit to law, and forasmuch as they refuse after several charges and publications in the parish church, but continue their meetings, and refractoriness to all government of the church, and are therefore censured to be committed into St. German's prison, and there let them remain until orders be given to the contrary, and for so doing, this shall be your discharge.

"ROBERT PARR.

"JOHN HARRISON.

"P.S.—If they refuse to be committed by you, call for the assistance of a soldier from Captain Ascoe. Let the Sumner put this in execution immediately."

Several women were committed to prison, and confined

in a low damp dungeon, under Peel castle. Numbers of these greatly persecuted individuals were driven about in a most unfeeling manner, suffering imprisonment, the loss of their property, and, for a time, banishment from the island. My plan, however, will not allow me to enlarge on this painful subject; I, therefore, proceed to the life and labours of Bishop Wilson.

Thomas Wilson, well known as the pious, charitable, and laborious bishop of Sodor and Man, was a native of Burton, in the county palatine of Chester. He was born on the 20th of December, 1663, and was the child of parents who, though not oppressed with poverty, were far from being in what would be esteemed affluent circumstances. He speaks of them with marks of strong affection and lively gratitude, as "honest parents, fearing God," and never seems to have lost sight of his deep obligation to them for their parental care and pious counsels. It was his happiness to "fear the Lord from his youth." His classical education was received at an eminent school in Chester, and in due course he removed to the University of Dublin.

For some time he contemplated devoting himself to the medical profession, but becoming intimately acquainted with the Rev. Mr. Hewetson, archdeacon of Kildare, he was induced to decide upon the highly responsible work and office of a Christian minister, and was ordained a deacon, June 29th, 1686. He had evidently affecting views of the great work to which he was now ordained, and wrote a very pious and suitable prayer on the occasion; as will appear from the following quotation:—"Give me, O Lord, I humbly beg, a wise, a sober, a patient, an understanding, a devout, a religious, a courageous heart; that I may instruct the ignorant, reclaim the vicious, bear with the infirmities of the weak, comfort the afflicted, confirm the strong; that I may be an example of true piety, and sincere religion, that I may constantly speak the truth, boldly rebuke vice,

and cheerfully suffer for righteousness' sake. Let my great Lord and master, let his example, be always before my eyes. Let my days be spent in doing good, in visiting the sick, helping their infirmities, in composing differences, in preaching the glad tidings of salvation, and in all the works of mercy and charity by which I shall be judged at the last day."

Toward the end of the year he removed from Dublin, and was licensed to the curacy of Newchurch, parish of Winwick, in Lancashire; of which his maternal uncle Dr. Sherlock was rector; and though his income was small he cheerfully and faithfully devoted a certain portion of it to charitable objects.

He was ordained a priest in October, 1689, and after having for the space of five years, discharged in an exemplary manner the duties of a country curate, was called to a very different sphere of honourable and holy service; receiving the appointment of domestic chaplain to William earl of Derby, and preceptor to his son James lord Strange.

Mr. Wilson's charity kept pace with his augmented resources, and he now set apart one fifth of his entire income for benevolent and pious uses. During his immediate connexion with the Derby family this pious and devoted servant of Christ acted with great diligence, prudence, and fidelity, which could not but produce a high opinion of his piety, zeal, and disinterestedness; and there is, indeed, ample proof that this was really the case.

You will remember, my dear Sir, that at this time the right of nomination to the bishopric of Sodor and Man was vested in the earl of Derby. The see had been vacant for the period of four years, and the earl now offered the high preferment to his faithful chaplain, who respectfully, but firmly, declined the offer. The see continued vacant for a short time longer, till the archbishop of York complained to the king, and the latter urged upon the earl of

Derby the propriety and necessity of an immediate nomination. Upon this the earl again pressed the appointment upon his chaplain, and he, as he said, was "forced into the bishopric."

Having been created doctor of laws he was confirmed bishop of Man at Bow church on the 15th of January 1698, and the next day he was consecrated at the Savoy church by archbishop Sharp, assisted by the bishops of Chester and Norwich. Thus, at the age of thirty-five years, he was raised from a comparatively humble station in the church, to one of great dignity, influence, and responsibility.

Dr. Wilson proceeded to his diocese early in the spring, for it is stated on good authority that "he was enthroned in the cathedral of St. Germain, on the 11th of April, 1698, six days after his landing in the island." He appears to have been deeply and suitably affected with the momentous and solemn character of his now exalted position. The following is part of his prayer at his installation :—"O God, grant that by a conscientious discharge of my duty, I may profit those over whom I am appointed thy minister, that I may make such a return as shall be acceptable to thee. Give me such a measure of thy Spirit as shall be sufficient to support me under, and lead me through all the difficulties I shall have to meet with. * * * * Give me skill and conduct, that with a pious, prudent, and charitable hand, I may lead and govern the people committed to my care ; that I may be watchful in ruling, earnest in correcting them, fervent in loving them, and patient in bearing with them." He undoubtedly entered upon the duties of his elevated station with impressive views and most upright intentions, and that at a time of life when vigorous and persevering exertion is a pleasure and advantage rather than a weariness and pain.

The new and important field of usefulness which now

opened before bishop Wilson, and awakened in his breast a high degree of pious solicitude, required his most devoted labour and watchful care. "Active and capacious as his mind was, he here found abundant employment for every talent he possessed. Both the temporal and spiritual state of his diocese called for his most vigorous efforts. On his arrival at his bishopric, the palace was nearly dilapidated, having been uninhabited for eight years. An ancient tower and chapel were all that remained entire. He was under the necessity, therefore, of rebuilding the dwelling house, and almost all the out-offices. The demesne and garden were equally wild and neglected. These the bishop soon restored to a state of neatness and elegance. * * * * *

"His attention was directed to whatever would in any degree promote the temporal and spiritual prosperity of the country. He was seen in every quarter of his diocese, counselling, guiding, and directing. To accomplish a general reformation of manners, was the object which he had most at heart, and which he pursued with incessant ardour and unabating zeal. In the accomplishment of this important design he found much to do. He had come amongst a people, in many respects rude and uncivilized. He had to remove the prejudices of ignorance and the mists of superstition. * * * * *

"No correct judgment can be formed of his conduct, without taking into consideration the manners and habits, the feelings and prejudices of the people of his diocese.—When society is just emerging into light and knowledge, the rules and regulations which are necessary for its government are far different from what is required in a more advanced state of civilization. * * * * * In a half civilized community, fines and penalties of various kinds are requisite to preserve order, and maintain due subordination. Motives which operate powerfully on the civilized man, are there un-

felt and unknown. Such was the state of society in the Isle of Man, when good bishop Wilson undertook to instruct the minds, and reform the manners of the people.”¹

Admitting the correctness of the above statements, and of some of an opposite character, which I shall bring before you, a considerable external change for the better, though, it is to be feared, not of long continuance, must have been effected, in a comparatively short time, after the bishop's appointment. This, if really the case, might arise, under the divine blessing, from the diligence which he used in affording spiritual instruction, and in the employment of other means likely to advance the moral and religious welfare of the people; but it was no doubt greatly aided by the happy settlement, which he was able to bring about, between the lord of the isle and the inhabitants, in reference to the tenure by which they held their lands. This arrangement, perhaps, as much as anything else then in operation, tended to divert them, for a time at least, from the contraband trade, in which, it is but too evident, they had even then been engaged; and induced them to attend more to the cultivation of their little farms; the previous neglect of which had been productive of the most painful results. The good bishop encouraged their industry, exercised extensive charity to the poor, and laboured in every possible way for the benefit of the people at large. His labours, in many respects, were crowned with encouraging success.

“The Manxmen are represented as being then contented and happy, and so honest that theft was unknown amongst them. Their laws were for the most part nothing more than unwritten principles of equity.”² The bishop himself gives the following account:—“The natives are in general an orderly, civil, and peaceable people, well-instructed in the

¹ *Rev. Hugh Stowell's Life of Bishop Wilson.*

² *Rev. R. B. Hone's Life of Bishop Wilson.*

duties of Christianity as professed in the church of England, more constant in their attendance on the public worship of God, and behaving with more seriousness and decency, than in many other places where there are better opportunities of instruction.

“The inhabitants have a great many good qualities ; they are generally very charitable to the poor, and hospitable to strangers ; especially in the country, where the people, if a stranger came to their houses, would think it an unpardonable crime not to give him a share of the best they have themselves to eat and drink.”

Perhaps, Sir, some portion of the preceding statements should be looked upon as of a loose and very general character, and admitted with a somewhat qualified acceptance.

It has struck me that most persons, both in speaking and writing, are on some occasions specially liable to express themselves in strong and unqualified terms, without duly considering circumstances which are of a merely adventitious nature, and which however prominent at the time, really do not essentially affect the merits of the case. This remark equally applies to statements both of a pleasing and painful character. It might be well, also, for readers to judge in accordance with that excellent rule laid down by a very interesting and learned writer ; namely,—“that general expressions ought not to be extended beyond the reason of them, and the occasion of their being delivered.”¹

It is a fact, Sir, and one to be deeply regretted, that amongst the “Manxmen,” “natives,” and “inhabitants,” said to be so “contented and happy,” so “honest,” so “orderly and peaceable,” so “well-instructed in the duties of Christianity as professed in the church of England,” so “constant in their attendance on the public worship of God,” and so “charitable,” there were things of a very different

¹ Dr. Delany.

character, and calculated to make a very different impression ; even such as occasioned great pain to the bishop, and frequently called from him expressions of deep regret and pious solicitude. To this subject I may again recur before the close of my letter.

Within a few months after the bishop's elevation to the episcopate, he became united in marriage to Mary, the amiable and pious daughter of Thomas Patten, esq., of Warrington. In this important transaction he was careful, using his own words, to have "regard to God," sincerely seeking the divine direction and blessing. As might be expected under these circumstances, the union proved every way suitable, and advantageous to both ; being productive of no small measure of domestic comfort, and spiritual benefit. He honoured the Lord in his family, and the Lord honoured his habitation and household with his presence and blessing. His excellent wife lived to be the mother of four children, two of whom were taken away in their infancy, and, before the expiration of the seventh year from the time of her marriage, she also departed "to be with Christ." Another of their children was removed by death in the fourteenth year of her age. The only remaining child, named after his father, was educated at Christ church, Oxford, became rector of St. Stephen's, Walbrook, a prebendary of Westminster, and sub-almoner to king George II. He died at Bath, in 1784, aged eighty years. The death of the bishop's excellent lady occurred on the very day, 7th of March, 1705, fifty years before his own. He keenly felt the bereaving stroke, but bowed, with deep humility and pious submission to the will of God. In his prayer on the solemn occasion, he says,—“ O merciful God, —I do with great sorrow of heart, but with all submission to thy good pleasure, confess thy mercy as well as justice to me, in the afflictions and chastisements of this day.”

Bishop Wilson continued indefatigable in his exertions to

benefit his flock. He not only studied, and prayed, for their welfare, and ever set before them a pious example, but, in the discharge of his public ministerial duties, he was "in labours more abundant." "During the fifty-eight years of his pastoral life, he rarely failed on a Sunday to preach the gospel, catechise and expound, or administer the communion, in some one of the churches of his diocese. Being an excellent horseman, he set out when the family devotions of the morning, and the early meal were ended, and arrived a little before service at the place where he intended to officiate, without having given any previous notice. Often, while the Sabbath bell was calling the poor people together to worship God in the unornamented but not unsanctified structures dedicated to his holy name, they descried the welcome and well-known form of their good bishop emerging from the defiles which intersected their bold and rugged mountains, and hastening to offer up with them his humble praises and prayers to God."¹

In his preaching he of set purpose avoided all such curious and strange matters as tend to "minister questions, rather than godly edifying which is in the faith;" and in setting forth and urging the great truths of the gospel, he was ever wishful to do so, "not with enticing words of man's wisdom, but in demonstration of the spirit and of power." His own style was simple, impressive, and highly pleasing, and he strongly urged his clergy to adopt and cultivate that which was most likely to edify their hearers.

His most anxious care was devoted to the welfare of his clergy, and his time, counsel, property, and influence, were all employed in advancing their improvement and comfort; and though he found amongst them at times some cause of dissatisfaction or complaint, yet many of them knew how to appreciate his kindness, and were wise enough to profit

¹ *Rev. R. B. Hone's Life of Bishop Wilson.*

by his efforts to exalt their character and extend their usefulness. "Their attachment to him was strong and permanent. It was a mixture of love and veneration. They regarded him as their father and friend. Some of them whose conduct constrained him to exercise a degree of necessary severity towards them, were so fully persuaded of the purity of his motives and the kindness of his intentions, that they felt no sensation of resentment, but through life retained unbounded respect for his memory, and never spoke of him but with the highest gratitude and esteem."¹

It is not improbable but your attention may have been drawn to his unbending character and unflinching conduct as a strict and rigid disciplinarian. His opinion on this subject was certainly very high and his general practice was in accordance with it. He revised certain ancient laws, which had been previously enacted in the island, procured their sanction by the various authorities, and was very particular in their application. In reference to these constitutions, a writer of his life already quoted, observes,— "they would have been free from all exception if they had not authorised the use of temporal restraints for the purpose of enforcing the observance of religious duties." Lord King, certainly no mean authority, thought highly of them, and remarked that "if the ancient discipline of the church were lost, it might be found in all its purity in the Isle of Man."

Some of the excellent biographers of this worthy prelate have particularly noticed the advantage which he enjoyed in his exercise of discipline, inasmuch as there were no other denominations of professing Christians to which the offending party could turn, "or with which he could take refuge;" and they have appeared to intimate, that where there is not the danger alluded to in its enforcement, it may

¹ *Life of Bishop Wilson*, by the Rev. Hugh Stowell.

be firmly maintained, but that under other circumstances it may be prudent and necessary that it should be less strictly applied. Perhaps it is only right to add, that bishop Wilson himself does seem to have entertained similar views. Now, Sir, if in the exercise of a just and salutary discipline the recovery of the offending party were the only point to be regarded, the above intimation would have more reason and force; but are there not other ends to be attained? The command of the great shepherd—the faithful discharge of ministerial duty—the honour of God and of his holy religion—and the peace, purity, prosperity, and efficiency of the church of Christ, are all involved. The discipline provided for such cases should, both in form and application be such as is consistent with the word of God, consequently such as is most likely to answer the end proposed, and when the exercise of such discipline becomes necessary, it should be applied according to the nature and circumstances of the case itself, but, of course, with as much mercy and forbearance as may consist with the good of the offender, the glory of God, and the welfare of his church. To adopt another course, and accommodate the maintenance and application of wholesome and necessary discipline to circumstances not affecting the case itself, is in my opinion, to act more in accordance with a shifting and arbitrary expediency than under the guidance of fixed and righteous principle; and is likely to produce dangerous results. As no end, however excellent, can of itself justify the means, and as we should never, therefore, “do evil that good may come,” so neither can it be right that we should neglect a necessary duty because the performance of it may be attended with some inconvenience and loss.

On this subject, and on some other matters immediately connected with it, a misunderstanding unfortunately arose, and a serious collision took place between the good bishop and the civil authorities of the island, which occasioned a

very unfavourable state of things, and proved highly inconvenient, and a source of anxiety, trouble, and expense. Perhaps both parties had at the time but an indistinct apprehension of the exact and just limits of their power and responsibility, and were thereby led to acts approaching to injustice, and which were but ill calculated to accomplish the object which each had in view. It is probable, also, that some degree of prejudice existed on both sides, as something like provocation had been given on the part of each. The bishop proceeded, in the exercise of his authority to suspend archdeacon Horrobin for what he considered a very serious and wilful breach of discipline. "The archdeacon was highly indignant at this treatment, but instead of applying to the archbishop of York, who was the proper judge to appeal to in such a case, he made his appeal to his friend the governor, who, under pretence that the bishop had exercised powers not entrusted to him by the law, fined him £50,—and his two vicars-general (who had been officially concerned in the suspension) £20 each. The fine they all refused to pay as an illegal demand, upon which the governor sent a party of soldiers, and on the 29th of June, 1722, the bishop, Dr. Walker, and Mr. Curghey were arrested and conveyed to the prison of castle Rushen, where they were kept closely confined for nine weeks, no person being admitted within the walls to see or converse with them."¹

The bishop continued to correspond with his clergy and to exercise authority, during his confinement, and he was afterwards accustomed to say, "that he never governed his diocese so well as when he was in prison." He and his vicars-general at length concluded to pay the fines, and to appeal to the king in council, on which they were released, but the bishop's health was so seriously injured by his long incarceration in a damp, and every way uncomfortable prison,

¹ *Rev. R. B. Hone's Life of Bishop Wilson.*

that he felt the painful effects, especially in the fingers of one of his hands, to the day of his death.

His cause was fairly investigated before the king in council, who on the 4th of July, 1724, issued an order declaring that the judgments or sentences given by the governor and his officers "be reversed and set aside, in regard they had no jurisdiction," and that the fines be returned. When this affair was concluded, the king offered him the bishopric of Exeter, which he declined to accept.¹

Year after year the good bishop continued to labour, and watch, and pray for the welfare of his people—exercising an enlarged charity to the poor, stirring up his clergy by his own devoted example, and by frequent charges and pastoral addresses—commanding increasing respect, affection, and reverence at home, and growing esteem, honour, and veneration, abroad.

In the year 1711 he went to London for the purpose of making some arrangement on the subject of the excise. Hone says, "the people crowded round him in the places through which he passed, testifying their deep respect, and asking for his blessing." Queen Anne was delighted to see him, desired him to preach before her, and called him the silver-tongued bishop. She also offered to him an English bishopric, but he begged to be excused, saying that, "with the blessing of God he could do some good in the little spot that he then resided on ; whereas, if he were removed into a larger sphere, he might be lost and forget his duty to his flock and to his God !" On this subject he seems never to have wavered either in his view or decision. "In the year 1735, at the age of seventy-two years, he made his last visit to England, and, while in London he did not omit the opportunity of being presented to king George the second, and his consort, queen Caroline. He came into the draw-

¹ *Rev. R. B. Hone's Life of Bishop Wilson.*

ing-room in his usual simple dress, having a small black cap on the top of his head, with his hair flowing and silvery, and his shoes fastened with leathern thongs instead of buckles. His appearance excited some surprise, and joined with his well known piety and virtues, awakened feelings of the deepest veneration. It is related that as soon as he entered the presence-chamber, the king, stepping out of the circle of his courtiers, and advancing towards the bishop, took him by the hand and said—‘my lord, I beg your prayers.’ Nor was the queen less impressed with reverence for his character ; she wished to keep him in England, and with that view offered him translation. One day when she was conversing with him, she turned round to her levee and said—‘see here, my lords, is a bishop who does not come for translation.’ ‘No, and please your majesty,’ was his remark, ‘I will not in my old age leave my wife because she is poor!’”¹

His benevolent spirit delighted in acts of kindness and beneficence, and, as already intimated, his charities were large and uninterrupted ; he first set apart a tenth, then a fifth, afterwards a third, and at last one half of his entire income for benevolent and pious uses.

So far as his own personal and domestic accommodation and comfort were concerned, while careful to make all necessary provision for his household and numerous visitors, it was his rule to avoid all useless expense, and carry out the principles of Christian economy. “It is related that one day, giving orders to his tailor to make for him a cloak, he desired that it might be quite plain, and have merely a button and loop to keep it together. ‘But, my lord, said the tailor, ‘what would become of the poor button-makers and their families if every one thought in that way? they would be starved outright.’ ‘Do you say

¹ *Rev. R. B. Hone's Life of Bishop Wilson.*

so, John?' replied the bishop, 'why then button it all over John.'"

Notwithstanding the pious efforts, judicious counsels, and watchful care, of this excellent minister of Christ, many evils sprung up and increased in the island, and threatened in a great measure to blight the fruit of his labour, and thus to disappoint his hopes and his prayers. To whatever cause the fact may be justly attributed, and however surprising it may seem, considering the good bishop's influence and personal exertions, there is but too much reason to conclude that contraband practices not only continued, but prevailed to an almost incredible extent; an evil this, which of itself, could not but exert a very baneful influence on the entire spirit, character, and conduct, of the parties concerned. Under these circumstances can it be matter of wonder that iniquity should abound?—that corrupt principles and equally corrupt practices, of various kinds, should take deep root, and spread themselves throughout the land?

The Rev. R. B. Hone, in his excellent *Life of Bishop Wilson*, says, "Wickedness and impiety established themselves in the soil, and gained continual strength; this he lamented in private and public, and he urged those in authority, as well as the spiritual guides of the people, to stem the torrent of evil which threatened to overwhelm the island. By this disappointment of the hopes he once entertained of building up Zion there as an honour and praise in the earth, he was reminded that his reward as well as his rest were not to be looked for in this world."

That the pious bishop felt deeply under these painful circumstances, and was anxious to do his utmost to stem the torrent of evil, will appear from the following extracts, made from some of his charges and addresses to his clergy, bearing on the subject.

In the year 1715 he addressed his clergy as follows:—
"The last time we met in convocation I recommended to

you the necessity of bringing all our people to family devotions, if ever we expect to see a reformation of manners, or serious religion amongst us."

In his charge delivered in 1720 he expresses himself thus:—"If ever church discipline were necessary, it is certainly so now, when not only evil practices (which have ever, God knows, been too rife,) but evil books and evil notions (not heard of before in this place,) are become very common."

The case certainly does not improve as we advance. In a letter to his clergy, dated 1738, he writes:—"Whoever lays any thing to heart, must see plainly that even within our own parishes, libertinism and wickedness have much increased amongst us, and seem to call for national judgments. For my part I can attribute this to nothing so much as to the negligence, and irregularity of some of the clergy, (God forbid I should say so of all,) and particularly with respect to your reading the service of the church after a *hasty, careless, and indecent* manner, and to your way of preaching. There is another notorious indecency, which every serious man must observe, and that is, many of the clerks hurry over the responses, and psalms and hymns, as fast as ever they can clatter them over, and lead the people into the same error, and to think that he is the bravest scholar, who gets soonest to the end of a verse or answer. As to sermons, I am confident that a great deal may be done towards hindering the growing sins of these times, if all the clergy would but seriously lay to heart the real and present necessities of their own people, and speak to them after a plain and affecting manner, and not make their sermons harangues and their own peculiar fancy, and withal, they ought to be pious instructions to lead men to heaven, and save them from hell. If they would show them, for instance, from plain scriptures, that there is a necessity, as ever they hope for salvation, of dealing with

others as they themselves would be dealt with ; of forbearing to harass one another with frivolous and vexatious law-suits, wasting their time, their money, and health. If they would, in a few plain words, not in tedious discourses, show them the damnable sin of taking rash oaths, or by turns leading others to perjure themselves ; if they were often and often admonished of the great sin of disobeying magistrates. * * * * * Lastly, if the guilt of drunkenness, common swearing, and profaning the Lord's day, in some particular towns and parishes were a little insisted on, after some short, plain, and pious manner, and presentments were made as conscientiously as formerly they have been, I question not but yet we should soon see a manifest change in the manners of our people for the better, especially if every clergyman would so behave himself, as he might show he is in good earnest concerned for the souls of his people, and could with some humble confidence say with Paul, ' Be ye followers of me as I also am of Christ.' As for such as care not what life they lead, or example they give, (God forbid that there should be many such) I pray God to touch their hearts most powerfully from above, if they may repent and be converted, or be hindered from giving offence to others, the enemies of God, of the clergy, and of the church, who are zealous and busy in every corner to promote infidelity, contempt of holy things and persons ; if we are careless and unconcerned for the honour of our God and Saviour, we shall have but a poor account to give."

In the year 1747 his lordship says :—" Many people labour under a very sad mistake, that people cannot be very ignorant of their duty in a Christian country ; and yet we see too many can make a shift amongst us to continue in the ways of sin and damnation, notwithstanding the sermons they hear every Lord's day."

From these extracts, my dear Sir, you will be able to form

a tolerably correct idea as to the state of religion and morals in the good bishop's diocese, and that after he had spent many years in a very exemplary discharge of its sacred duties. I would keep in mind Dr. Delany's excellent rule of interpretation, recorded in a former part of this letter, and yet I must confess, that the statements made, and the clear intimations given, and which extend to nearly the close of the bishop's labours, show that the spiritual condition of the people was far from being satisfactory and encouraging. It is true there is the appearance of some discrepancy in the accounts, which have been handed down, in reference to the moral and religious character of the inhabitants in general at the period of the bishop's appointment—a few years after that event—and at the period when he approached the end of his course. In coming to a right conclusion, and correct adjustment of these somewhat conflicting testimonies, proceeding from the same authorities, it may be necessary to remember that it is highly requisite to distinguish between the occasional exhibition of mere properties, and the deep and permanent establishment of right principles. I regret to say that even the most favourable statements made are, in my judgment, unsatisfactory, and essentially defective; and that as to both evidence and fact: I mean on the all important subject of the personal and real conversion of the people, agreeably to the New Testament scriptures.

The existence and prevalence of the various evils complained of may, I conceive, consist with a temporary and partial suspension of some other sinful habits and unhallowed practices, and even with some imposing attentions to the outward forms of religion, on special occasions and under particular circumstances, but, I presume, not with that which succeeds when men are really turned “from darkness to light, and *from* the power of Satan unto God,” and “receive forgiveness of sins, and inheritance among them which are sanctified.” I believe, Sir, whatever pleasure you

may derive from perusing the accounts of the pious and long continued efforts of bishop Wilson, you will not be altogether satisfied with the result of his labours ; nor with the state of scriptural Christianity in the Isle of Man, during even the times of Barrow, Wilson, and Hildesley, which were, perhaps, the brightest days with which it was ever favoured till a Wesleyan instrumentality was brought to bear upon its enlarged and increasing population.

Indeed, Sir, it is possible you may have imagined already, that, even in the good bishop's time, Methodism, with its distinctive characteristics, might have found room for its salutary operation and influence, and through the divine blessing have been productive of beneficial effects. It might, indeed, have served as an efficient auxiliary, and have greatly aided in effecting what I am sure the good bishop had greatly at heart, and what at a somewhat later period, it has been the chief instrument in effecting, that is, an essential change in the spirit and conduct of the community at large. But, as I have shewn in a former part of this letter, for many years previous to the appointment of bishop Wilson to the see of Man, and, I may now add, during the whole of his protracted connexion with it, the inhabitants were exclusively kept, as much as possible, under the influence and control of the established church of England.

The following extract will I believe interest and amuse you. It is taken from a *History of the Isle of Man*, very recently published, by the Rev. Joseph George Cumming, M.A., F.G.S., vice-principal of King William's College, Castletown. "Bishop Wilson in speaking of the general readiness with which ecclesiastical censures were submitted to in his episcopate, gives as one reason that there was no professedly Christian community besides the established church to which excommunicate persons might betake themselves ; and in his *History of the Isle of Man*, he states

that, excepting a family or two of Quakers, dissenters of any denomination there were none. Such also is the testimony of his successor bishop Hildesley when writing to the archbishop of York in 1762:—‘The adult natives, to a man I think I may say, are conformists to the established communion of the church, and so exact and punctual for the most part in their attendance on the public offices of divine worship (there being no less than six hundred at the communion in a country parish church at Easter,) that there is little or no occasion for presentments on this head.’

What is the position of church matters now? Almost within the short space of the mile which intervenes between the church-yard where bishop Wilson is interred and the palace where he lived are two meeting-houses, filled each succeeding Sunday with parishioners zealously attached to Wesleyanism in its different connections. And such is pretty generally the case throughout the island. The meeting-houses outnumber the parish churches in the proportion of four to one, and the congregations assembling within each respectively are very nearly in the same proportion. Yet the people are not hostile to, though alienated from, the church, and there is far more hope of their restoration to the conformity of their fathers, than is the case with the separatists on the other side of the water.”

It cannot but be matter of sincere and deep regret that the result of good bishop Wilson’s labours should have been such as to occasion a “disappointment of the hopes he once entertained of building up Zion &c.,” and serve to remind him that the reward of his exertions must not be looked for on earth. Those exertions, which, as has been already shewn, were great, unwearied and protracted, were not confined to the pulpit and other verbal instruction; he not unfrequently called the press to his aid. He published several works, all of which were of an interesting and useful character, and some of them breathing a spirit of piety of

the most exalted kind. I must here particularly notice his *Principles and Duties of Christianity*, published in Manx and English as early as the year 1699. This work was republished, in an altered form, in 1740, as *An Essay towards an Instruction for the Indians*. The following paragraph forms part of the preface to this excellent and useful volume :—"If the following essay doth in any measure answer its title and design, the reader must know, that it was through the divine direction and blessing, owing to a short, but very entertaining conversation, which the author, and some other gentlemen, had with the honourable general Oglethorpe, concerning the condition, temper, and genius of the Indians in the neighbourhood of Georgia, and those parts of America; who, as he assured us, are a tractable people, and more capable of being civilized, and of receiving the truths of religion, than we are generally made to believe."

Now, Sir, on reading the above paragraph, my mind could not but advert to the mission of the Rev. Messrs. John and Charles Wesley to Georgia—to their close and intimate connexion with general Oglethorpe—and to the correct and strong views with which they endeavoured to impress his mind in reference to these very "Indians in the neighbourhood of Georgia, and those parts of America"—the general's visit to England for more than twelve months—and various other circumstances, all which took place within some four or five years preceding the time when this useful work was sent forth, and I could not but think it highly probable that the Messrs. Wesley, Mr. John especially, had something to do, directly or indirectly with the publication of these valuable instructions.

It must not be forgotten that, to the immortal honour of bishop Wilson, the translation of the holy scriptures into the Manx language was commenced under his direction and at his expense, and he had the happiness of seeing the

gospel of St. Matthew printed, and the other evangelists, and the Acts of the Apostles ready for publication, before he was called to his reward. But the time approached when he must resign his charge, and give up his accounts to the great Shepherd and Lord of all. For this solemn event he was evidently ripening. His whole conversation savoured of heaven and spiritual things, and he was no doubt "made meet to be a partaker of the inheritance of the saints in light." His departure took place on the 7th of March, 1755. A very large and deeply sorrowful concourse followed his remains to their resting place in the church-yard of Kirk Michael, where he sleeps beneath a stone bearing the following inscription:—

"Sleeping in Jesus,
here lieth the body of
T H O M A S W I L S O N, D.D.,
Lord Bishop of this Isle,
who died March the 7th, 1755,
Aged 93,
and in the fifty-eighth of his consecration.
This monument was erected
by his son THOMAS WILSON, D.D.,
a native of this parish,
who, in obedience to the *express commands* of his father,
declines giving him the character he so
justly deserved.
Let this Island speak the rest."

Bishop Horne justly observes, "*The Life, The Sacra Privata, The Maxims, &c., &c.*," alluding to a *Life of Bishop Wilson*, and several of his publications, "exhibit altogether a complete and lovely portrait of a Christian bishop going through all his functions with consummate prudence, fortitude and piety; the pastor and father of a happy island for near three score years."

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the steps of his excellent predecessor for the space of about seventeen years followed him to the rest above. Bishop Hildesley's successor was the Rev. Richard Richmond, who occupied that exalted and highly responsible station when Wesleyan Methodism was introduced and Wesleyan societies formed in the Isle of Man. But this very interesting and important event I will reserve as the subject of my next communication.

Believe me, Dear Sir,

With sentiments of sincere regard,

Yours affectionately,

J. R.

LETTER FOURTH.

DEAR SIR,

I now proceed more immediately to the subject which first produced the idea of addressing you in these letters, that is the establishment and progress of Wesleyan Methodism in the Isle of Man—a subject in which I know you cannot but take a deep and lively interest, and one, the recollection of which henceforth must ever be associated with tender and pleasurable feelings on my part. This work, evidently of God, and which, through the divine blessing, has so astonishingly prevailed, and been productive of such glorious results, is generally considered to have commenced in the year 1775. This, you will remember, was about forty years after the Rev. John Wesley proceeded on his mission to Georgia, and six or seven and thirty after he entered upon that devoted course in England which led to the revival and spread of scriptural Christianity throughout nearly the whole of the British empire.

You, Sir, are aware of the holy zeal, the self-denial, the yearning pity, the constant activity, and the rapid success, with which he prosecuted his more abundant labour.

At the time referred to, he had been the instrument of effecting perhaps one of the greatest revolutions in religion and morals, whether regarded as to its nature or extent,

which has taken place, under any thing like similar circumstances, since the apostolic age. The travelling preachers in connection with him at this period amounted to one hundred and fifty, and the members of his societies, to upwards of thirty-eight thousand, scattered through various parts of Great Britain, Ireland, and America ; and in addition to this a most powerful and beneficial influence had been exerted upon other Christian communities, and upon the nation at large.

All this considered it may appear somewhat strange that no society had been formed, and no direct and vigorous effort made for that purpose in the Isle of Man. This may have arisen partly from the somewhat peculiar government under which the Island was placed, from the language used by most of the inhabitants being entirely different from the English, and from certain practices which extensively prevailed. It is now perhaps altogether impossible to state with certainty when the first Wesleyan influence reached the island, or by whom the seed was first sown ; but as there were at that time various business transactions, and pretty frequent intercourse between England and the Isle of Man, it is not unreasonable to conclude that a degree of spiritual light may have been thus indirectly conveyed.

The first direct effort, of which I have been able to gain any certain knowledge, appears to have been made in the year 1758. I learn from a manuscript now before me that in that year Mr. John Murlin, the weeping prophet, was in the island, and that he stayed in Ramsey about a week. He was then stationed at Whitehaven. His own published account is as follows : — “ I embarked in July, 1758, for Liverpool. But the captain deceived us, and carried us to the Isle of Man. Here we stayed a week. The second evening I preached in a large barn. But on Sunday it would not contain the congregation : so I was obliged to preach abroad. The people in general

behaved well, and gave great attention. After I left them some of them sent to Whitehaven, desiring to have another preacher. But it was some years before another preacher went, there being so little probability of doing any considerable good, while the whole island was a nest of smugglers."

Now, Sir, if it be admitted as a fact that Mr. Murlin was not mistaken in the impression which he had received, and which the latter part of his statement is immediately calculated to convey—if really true, as asserted by the Rev. R. B. Hone, that, notwithstanding all the exertions of which he speaks, "wickedness and impiety established themselves in the soil and gained continual strength"—that good bishop Wilson was so disappointed in his designs and hopes in reference to his flock as to be induced to look for his reward in heaven only, and that he found it necessary to speak as he did in his various charges, not only of the people but of some of his clergy, and to express himself in such affecting terms with regard to both their preaching and living—surely, if all this be correct, the case was one which required serious consideration and enlarged Christian exertion.

Yea, it must have appeared obvious to all who seriously contemplated the spiritual condition of the island, that it loudly called for the adoption of a somewhat different system, and for the application of an additional, I might say a more appropriate and powerful, instrumentality than had as yet been resorted to.

The case, as might well be supposed, attracted special attention, and at length it excited the sincere commiseration of a number of zealous Methodists in Liverpool. There were I believe at that time in the Liverpool circuit upwards of eight hundred members in society, most of whom were truly alive to God, and earnestly desirous of advancing the Redeemer's triumphs, and extending his honour and praise—anticipating in some degree the spirit of hallowed missionary zeal, which, in more recent years, has largely des-

cended and rested upon our people at home, and, through the blessing of Almighty God, been productive of such wonderful and glorious results abroad. These pious persons in Liverpool applied themselves to the serious consideration of the case of the Manx people, and concluded to unite their influence and exertions in their behalf.

In looking round for a suitable agent to carry into effect this benevolent object, their choice fell upon Mr. John Crook, whose name in the Isle of Man is still "as ointment poured forth," and likely to descend with honour, and prove an occasion of joy and thanksgiving, to the latest generation of Wesleyan Methodists in the Isle of Man. You will allow me to remind you of the early history of this zealous, devoted, and faithful man.

John Crook, commonly spoken of as the apostle of the Isle of Man, was a native of Leigh in Lancashire, and was born A.D. 1742. His father who was a physician, at one time possessed considerable property in his native county, and was united to a woman of family and fortune; but, both falling under the influence of extravagant and dissipated habits, the property was soon in a great measure squandered away, and the parties being unhappy, the father was induced to go to sea and died in a short time after.

In childhood, and during the early part of his youth, Mr. Crook had the advantage of an education suitable to the rank and circumstances of his parents at the time of his birth. He acquired what is considered a fair English education, and made some proficiency in the languages and classical learning in general. But his prospects were soon clouded, and the altered, and unfavourable circumstances, in which he was afterwards placed, not only arrested his progress, but occasioned the loss, in a considerable degree, of the benefit of those advantages which he had early enjoyed. He endeavoured at a later period of life to recover

his ground, but was never able to do so to his own satisfaction; yet he always exhibited proofs of the advantages derived from early instruction. Owing to the circumstances related above, Mr. Crook was reduced to a condition which but ill accorded with his hopes and expectations in the morning of life. He was put to a common and laborious business, and, as might have been looked for, feeling himself uncomfortable, and his employer neither understanding his character nor manifesting much sympathy and kindness, he was induced to leave his situation, and enlist as a common soldier. It pleased God, while he was in that condition, to awaken him to a sense of his guilt and danger: this took place under a sermon which he heard in the Methodist chapel at Limerick. He earnestly sought salvation through faith in the atonement and mediation of our Lord Jesus Christ, and was enabled to testify of his pardoning mercy and renewing grace. It was soon apparent in his case that, "if any man be in Christ he is a new creature." He loved the Lord from an experimental knowledge that the Lord loved him, and he furnished clear and satisfactory evidence of this in his godly life, and holy conversation. During his residence in Ireland he became united to a woman of good sense and real piety, who proved "an help meet for him" as long as she lived. He continued steadfast in his religious experience and profession, and not only was he highly esteemed by his officers, and beloved by his fellow soldiers, but it pleased God to make him the instrument of converting several of the latter from the error of their ways. It is likely he would have remained in the army, at least for a much longer period, but for the following rather singular circumstance:—He had an uncle, by marriage, who resided in Liverpool, but who had no certain knowledge, either where he was or in what condition he was placed. It happened that he had business in Ireland, and while there was induced

one day to attend on the parade. Being present at the time the roll was called he was no little surprised to hear the name of John Crook. He took the first opportunity of making himself known to his nephew, and, finding him wishful to be released from the army, very liberally paid a considerable sum for his discharge. The amount was much larger on account of his good character and excellent conduct than it would have been in a different case.

Mr. Crook now settled in Liverpool, and joined the society, of which he soon became a highly valuable, and very efficient leader. Under the constraining love of Christ he was led shortly after to engage in calling sinners to repentance: urging them to flee from the wrath to come, and "to behold the Lamb of God, which taketh away the sin of the world." Such was the manifestation of his pious zeal, such the judicious and faithful employment of his superior talents, and such the proofs that the great Head of the church prospered his endeavours, that his religious friends were fully convinced that he ought to be entirely separated to a holy service, and that he should be employed in a more enlarged and responsible sphere of hallowed labour. And thus, Sir, had the Lord of the vineyard raised up, and qualified, a suitable instrument for commencing, and for some time carrying on, the work to be accomplished in the Isle of Man.

The pious and zealous friends at Liverpool, having as previously stated, fixed upon Mr. Crook to be employed in the mission to the Isle of Man, very considerately, to their everlasting honour be it spoken, as instruments in fulfilling God's wise and merciful purposes of providence and grace, furnished him with such things as were necessary for his outfit and voyage, and it is highly probable that for some time they bore the charge of the entire expense. May my God, in his rich mercy, remember this in behalf of their des-

cendants and successors, and cause his blessing to abide upon their children and children's children, and upon the society of which they formed a part !

Early in the year 1775 Mr. Crook proceeded to the scene of his appointed labour, followed by the prayers of those who had taken so lively an interest in this holy enterprise, and immediately entered upon the discharge of his sacred duties. He embraced every opportunity of making known the glorious gospel of our Lord Jesus Christ. In barns, public rooms, private houses, and in the open air, he published the glad tidings of salvation, and earnestly entreated all who heard him to be reconciled to God. He was "instant in season, out of season ;" not waiting for opportunities, but making them ; and with great prudence, zeal, and fidelity, prosecuted the labours of his mission : earnestly pleading with men, and fervently praying to God. In the commencement of his noble career, excepting the case of a few individuals, he had to encounter comparatively little opposition : even the rich were for a time willing to hear, and the poor in general seriously "attended unto the things which were spoken." "It happened here," says the Rev. Henry Moore, in his *Life of Mr. Wesley*, "as in most places of Great Britain and Ireland, that the first preaching of the Methodists produced no commotions or riots among the common people. I am, indeed, fully convinced, that the lower orders of the people would never become riotous on account of religion, were they not excited to it, under false pretences, by persons who have some influence over them, and who endeavour to keep behind the scene."

Mr. Crook's journal published many years ago in the *Methodist Magazine* commences thus ;—"Douglas, March 1st, 1775.—I preached at half past six o'clock in the evening to a large and much crowded congregation. I preached an hour and a half, but the people were scarcely satisfied : they still wanted to hear more. O Lord, it is, indeed, a

great and awful work to stand up between a living God and dead souls ! I am perplexed with one like Alexander the copper-smith, who greatly withstands my words : for he endeavours to pull down what I am daily striving to build up. Having been brought up for a teacher in the kirk of Scotland, his word doth eat as a canker. May the Lord turn his heart, and give him to experience the truth as it is in Jesus. But alas his general custom is to go into an ale-house, and there with his gay compeers, he, in his way, endeavours to invalidate what was delivered. His faithful votaries and adherents also, on their parts, assiduously spread their malevolent poison, to the counteracting of all my attempts. What grieves me most is, that he should use his interest to hurt the souls of men. For my part, I thank God, he does not hurt me ; my chief concern is on account of others."

Mr. Crook had not been long in the island before he visited Castletown, where the people crowded to hear, and, for a season, most of the respectable persons in the neighbourhood formed part of his congregation.

Though possessed of superior talents, of an excellent understanding, and of various knowledge, he was modest almost to an extreme, and, on some occasions, he had a very painful apprehension of the highly responsible duty to which he was called, and of his own insufficiency to discharge it aright. Hence, he observes, "I am under the necessity of speaking as correctly as I am able ; especially as the word has never been published here before by any Methodist. I find the work is abundantly more arduous than I at first conceived ; otherwise, I fancy I should not have taken it in hand ; but the Almighty withheld the sight of its difficulty from me ; perhaps it is well he did. The reason why I conform a little to the rich and great is, that the poor seem to have their eyes fixed on them, and swallow down their ideas and form their judgment accordingly. Indeed I am environed with auditors such as I am *least fond of*. May

the good Lord help me to do all things agreeably to his holy will ; and may he bless my well meant endeavours !”

I must here acquaint you, my dear Sir, with an interesting and extraordinary event connected with one of his early visits to Castletown.

About the year 1772, two or three years before Mr. Crook's visit to the island, a person of the name of Gale or Gell, residing at Castletown, being, with several others, out in a boat, fishing, and having had what is called a good haul, proceeded at once to Ireland with their cargo. Gale remained on board the vessel while the others went to do the business on shore. During their absence he fell asleep, and dreamed that he was crossing the mountains in the Isle of Man, and was enveloped in a dense fog or thick mist, in which he lost his way and fell into a peat bog or turf-pit, from which he found it quite impossible to extricate himself. He was in great distress, when a gentleman appeared at the side of the pit, and kindly drew him out of his perilous situation and conducted him to a very fine mansion. He awoke under the influence of great emotion, but, in a short time falling asleep again the dream was repeated, which, of course, produced a very powerful and deep impression on his mind. On the return of his companions he related what had occurred, which excited considerable alarm on their part, as they supposed it indicated danger and loss, and concluded that they should probably be wrecked on their return, and never reach their homes. They had, however, a safe and prosperous voyage, and it is likely the matter was soon forgotten by all but Gale. Soon after Mr. Crook arrived in the island it was announced for him to preach at Castletown. The matter occasioned considerable stir and much talk, and one would go, and another would go, to hear what he had to say. Gale was much offended and strongly prejudiced against the preacher, being firmly opposed to every thing but the church ; and did all

in his power to prevent his own wife and others from going to hear. The time arrived and his wife was determined to go, and did so. When she was gone he became very uncomfortable, and found it quite impossible to rest. He was strongly inclined to follow his wife to hear the preacher; but how could he, who had exerted himself so much to prevent others, go himself, and appear in the congregation! He struggled hard, but was at length induced to set out, and proceeding by a round about way, joined the skirts of the congregation. But how was he struck with wonder and astonishment when he looked up at the preacher and found him to be the very person he saw in his dream. The word reached his heart, he became truly converted to God, and was ever after a warm friend, and zealous promoter of early Methodism in Castletown.

Mr. Crook's journal proceeds as follows:—"Last evening after preaching I published to preach at seven o'clock the night following. But when I came to the place it was all in an uproar, and the room, which we had taken, was not large enough to contain one fourth part of the congregation then assembled; and what to do, neither I nor my friends could tell. Some English gentlemen desired me to go and stand upon some stairs facing the inn door and leading up to the room we had taken; but amidst such confusion it was perilous to attempt it. Howbeit, a gentleman from Norwich said he would stand by me and quiet the people, if I would venture myself. What grieved me more than all the rest, before I begun, was that the minister, who was chaplain to the governor, and master of the academy, came and said, 'I am come to hear what this *new doctrine* is, which the people run so much after, for *we* teach the good old way.' And he asked a friend of mine what sort of an education I had had, and whether I was regularly brought up for a minister or not. To which my friend replied, 'I am a stranger to the manner of his education, but if you

will please to ask him, I dare say, he will give you a civil answer.' However, he said nothing to me, nevertheless I was much intimidated and concerned, lest he should hurt the minds of the people, and render them evil affected towards the truth. But I had no time to delay, something must be determined on for it was eight o'clock, and the people still waiting in the street. Endeavouring therefore to cast my care upon God as well as I could, I said, 'I'll go and stand upon the stairs in the name of the Lord.' No sooner was my mind known than I had plenty of harbingers to prepare the way before me, and one held a lantern to give me light: the evening being serene, and the moon shining tho' shaded from us in general. When I had mounted the second step I observed behind me a large company of ladies (so called) strangely crowded, so that I could scarcely stand upon the step, though it was a broad one. Before me, in the street, was an amazing number of gentle and simple, wise and ignorant. At first my speech faltered a little, but praised be God, I soon got the better of my fears, and the people sang lustily which gave me courage.

"March 29th.—This day a desire seemed to prevail among many, that I should come and stay with them; but I remember to whom 'hosanna, hosanna,' was said, but shortly another cry of a different nature was uttered, 'crucify, crucify him.' This makes me set very light by human praise. One thing is very observable wherever I come, and I find the scripture verified therein, namely, that the rich and gay, seldom embrace or countenance the gospel long together; nay, many of them not at all. When I came to Douglas first many of these seemed as if they would flee from the wrath to come; but they soon grew weary of *plain dealing*.

"April 1st.—I was strangely led this evening to speak on a subject I had not before considered; but, all glory to God! he graciously assisted me, and that in a wonderful

manner: and after the sermon the head governor's servant came to desire I would take a bed with him whilst I stayed in town; I accepted the invitation and had not been long in his house before I received a complimentary note from a widow lady, requesting the favour of my company to breakfast next morning. Fame seems here to sound her trumpet. Blessed be God, I can say with Philo: 'Fame if it shine, my frailties keep me cool.' O God help me, for my real desire is to be *meek and lowly in heart*." In reference to the kind lady who asked him to breakfast he writes:—"I found her a sensible, conversable gentlewoman, and one who espouses the cause of God in a degree; which is more than we can well expect from the rich of this world. God softened her heart while I conversed with her, and she, in effect, forgot all compliment which I was glad to find.

—"This evening we had the largest congregation which had ever assembled since I landed in the island; and blessed be God, he assisted me in addressing them. I had two ministers to hear me, the lieutenant-governor himself, his lady, and all the family, together with the rest of the chief people in Castletown, and upon the whole not many short of a thousand souls. One of the ministers, who had come in his gown and band, heard attentively and behaved like a Christian. Indeed as far as I can learn he is one. The other stood at some distance with his hat on.

"Douglas, June 2nd.—This evening I went down to the bridge-house, and gave an exhortation, but few having yet assembled. But while I was addressing the people an amazing contrast appeared in two persons. An old gentleman, very lame, came and sat down near me and was very soon in tears. Another who had come with him, I suppose to assist him in walking, stood aloof near the door, with his hat on, *mocking* all the time. I occasionally mentioned in my discourse, that there always had been mockers, and that the consequence of continuing such would be bad, but I

never gave him a personal rebuke. After I had done speaking, and was about to give out the hymn, I thus addressed him:—‘Would it not be better that you should come in and behave reverently?’ Upon which he swore he would come in, and immediately stepped as near me as he possibly could. He began *cursing me*, and saying, ‘What did you prate about scoffers for?’ In all my life I never saw a man in a greater rage. He threatened that he would use me ill wherever he found me, and would get a mob who should if he did not; adding, that all I said was nonsense, and that they were only a parcel of fools who heard me. Upon which the old gentleman arose, and asked what he thought of him; and told him, he was not much obliged to him for the compliment he had passed upon him; ‘for,’ said he, ‘I have been much edified since I have come within the hearing of what the gentleman has said.’ And being unable to bear the sight of so much confusion, he endeavoured, after speaking a little more to the other gentleman to no purpose, to walk out of the room. On the other hand, the unhappy creature who had been the cause of all this confusion, swore, if he could get at me what he would do. I attempted to enquire of him the cause of all this bad usage, but it was impossible for me to get in a word, he was so furious. He said he would come again the next evening, and in the meantime he would leave us; but yet before he would go he would give us his benediction. Then lifting up his hands, he prayed for ‘God’s *curse*, and his own *curse* to fall upon us altogether for a pack of fools;’ and so withdrew.” This enraged individual does not appear to have offered any further molestation, but reference will be made again to his unhappy case.

Notwithstanding the occasional opposition which was manifested, and the various discouragements which were presented, this zealous and faithful servant of the Lord Jesus firmly persevered in his hallowed course. And,

indeed, it is admitted on all hands that the moral condition of the people at this period was such as to require his utmost efforts to do them good. That condition was one, than which few have ever called more powerfully for fervent prayer, and prompt, vigorous, and persevering Christian exertion. Follies of almost every kind, and wickedness of almost every character were practised, and it is to be feared, were attended with very little remorse or shame. The people in general had scarcely any regard to God, and there were few indeed who really cared for their souls. The preaching and practice of many of the clergy, though there were some of an opposite character, tended rather to keep the inhabitants in a state of ignorance, and to confirm them in their dangerous course, than to lead them "unto the knowledge of the truth." A friend still living, and who well remembers the time referred to, speaking with regard to those parts of the island with which he was best acquainted, observes :—"The state of the people before Methodism was introduced, was, as to all true religion, very low. They met at church for the transaction of some worldly business, and no one seemed to have any concern for spiritual things." Another states that, "when Mr. Crook came, there was hardly such a thing as any minister in the island preaching Christ Jesus the Lord, or as salvation through the Redeemer proclaimed in the pulpits. No reference to the blood of Christ cleansing from sin." I think however there might be two or three exceptions at the period in question ; but it is too manifest that the inhabitants in general were spiritually dead, and the bones "were very dry." One of the clergymen, took occasion, two Sabbaths in succession, to declare to his congregation, that to preach the knowledge of remission of sins was blasphemy.

I think, Sir, you will be gratified with a few additional extracts from the interesting journal of Mr. Crook.

"June 5, 1775.—This evening Mr. W. returned from

Douglas, and told me that, since I left them, all those who had been so warm for religion, were become as careless as before. And he further added, that he did not know whether any thing would be done at all in the way of supporting a gospel ministry, with much more equally discouraging. It is not possible for me to express the anguish of mind I felt, when I heard his words. I retired into a walk in his garden, and there I made my moan to God in secret, and with cries poured out my complaint before him. I cried unto him till I was scarcely able to speak, till my spirit was as if dried up within me, and my moisture became like the drought of summer. I said, O Lord God, if thou lay not to thine hand, in vain do I labour. If thou help not, the wicked will triumph, and say 'there, there so would we have it.' Thou knowest that my end is thy glory, and the spiritual good of this people. O Lord, as thou hast helped me numberless times when I cried unto thee, so do thou now help me.

—"This morning a little before I came from Douglas, my old opponent happening to be standing in the street near my lodgings, began to curse me in a shocking manner; and swore that he would throw rotten eggs at me, if I attempted to preach there again. And no sooner was I come hither, than I received intelligence of another person in Castletown, who throws out strange menaces what he will do when I come to preach here again, so that I seem to be surrounded with difficulties and trials: but thou, O Lord! *hast* delivered, and I trust wilt deliver me. Do thou hear and answer for thy name's sake.

"June 8.—This morning when I went to the market cross to preach, I found scarcely any people at the place, but, however, news of my preaching flying pretty quick, which is frequently the case here, I soon had a congregation and began addressing them. Mr. C. (a clergyman) was there, making his *remarks*, and, most of the time, talking

to a few of his friends, not, as I suppose, much in my favour. We had the deputy-governor to hear for a little while, but he never joined the congregation, but continued walking to and fro at a little distance, and then went off. What he will say to our proceedings I know not ; I have only to pray that God may graciously hear me, a poor, weak creature, and that he may vouchsafe to grant, that what I want in abilities, he would graciously supply by an extraordinary communication of his spirit.

“ June 10.—This evening we had a large congregation of all sorts of people. A number of clergyman had been assembled this day at Castletown, as is customary once a quarter by way of a visitation, and as they had stayed very late, they came flocking to hear me. They all stood aloof, except Mr. Gelling, who attended strictly the last time I was here. He stood dressed in his canonical robes among the poor, with his hat off, and seemed to be very serious all the time. I was not very well pleased to see such a number dressed in black cloth so near me ; but what could I do ? I had begun, and must go forward. I, therefore looked unto the Lord, and, indeed, he did help me : glory be to his name. I am by no means fond of having either clergymen, or gentlemen about me, since I know right well, if we endeavour to please them, the poor will have little benefit, and if we pay no regard to them, they will be offended. But I think it the best way to be on the safe side, that is, to preach in such a manner as, if possible, to benefit the poor ; for it is to these that the gospel is preached with most success.

“ June 14.—This evening I preached at Peel-town to a larger congregation than I could reasonably have expected on such short notice. We had the minister there and some of the heads of the town, but, I am sorry to say that some of those, who ought to be rulers, did not appear to have learned the excellent lesson of governing themselves. In

the midst of their career, I spoke as plainly respecting such conduct as I could ; upon which they seemed to be ashamed of their behaviour. The minister acted like a man who feared God : for he stayed, and diligently attended the whole time ; and as for the poor, they behaved very well."

Mr. Crook now concluded to visit Ramsey, having proclaimed the truth in each of the other principal towns of the island. His first entry in reference to this place is as follows :—

"June 16.—Having come to Ramsey, I called at the first inn I found there, and sent a bell-man about to inform the inhabitants of my intention respecting preaching. At the time appointed, I went to a square place near our quarters. Our landlord, a Scotchman, knows the truth well ; that he practises it, I will not say. However he made an attempt to get me his brew-house yard to preach in, which he takes from a gentlewoman ; but she, having the privilege of putting her swine therein, desired to be excused from giving any permission, fearing, she said, lest the swine should disturb us : but the truth, I believe, was otherwise. So I got upon a piece of earth which I found, and faced a considerable number of people, who came to see what was to be done. But when I wanted them to help me to sing, they all stood gaping and looking one at another. It is lifeless work to worship among such professors of religion as they are ; as dead respecting spiritual religion as most people I ever saw. It is in the power of God, I know, to make these dry bones live ; but there must be a particular exertion of divine power, I think, before it can be effected. However I spoke very plainly to them, and it seemed as if the word had alarmed them a little. They began to look at me seriously, and when we had to sing, the tongue of the dumb seemed to be loosened. I dismissed them, having first given out preaching for five o'clock in the morning.

"June 17.—After a good night's rest, I rose and went to

my chapel, and there I found one old Scotchman ; but that was all. So I waited some time, and when about half-a-dozen had come together, I began to sing, and they helped me pretty well. However, by and by, we had a congregation nearly as large as that of last evening. About the middle of the discourse there came a few gentlemen and ladies ; but whilst they stayed, they behaved so indecently, I was under the necessity of reproving them, after which they soon walked off. The poor people all over the island behave, generally speaking, much better than the rich.

“After a very toilsome journey, having had to dismount, and walk up one of the most steep hills I ever saw a road upon, and one nearly a mile in length, I arrived safe in Douglas, but much fatigued.

“June 18.—In the morning, at five o’clock, my congregation consisted of myself and Mr. K. (Kayll) so we prayed together, and came away. In the evening, I went at our usual hour, and I think we had six or seven with myself ; so I began to faint in my mind, and doubt concerning my success. Many a tear it hath cost me ; and I fear it is not the last time I shall have to stand and weep over these dry bones. I do bless God, I speak to them as plainly as I can ; but I see clearly, that unless God give his word a sort of *peculiar* energy, it will never reach this people.”

These were certainly discouraging appearances, and Mr. Crook felt their depressing tendency, but he still applied himself, though with a heavy heart and a sorrowful spirit, to the great work which he had undertaken.

“June 22.—I went down this evening into the town, after a day of heaviness and trouble, to see so little good done, and so few come to hear the word preached. O my soul ! how greatly are they deceived in me, who think I have turned preacher for what I can get. How little do they know how dearly I buy being found in the work of the ministry ! If a necessity were not laid upon me, I

would never speak in God's name again. But, I believe, woe will be to me if I preach not the gospel! One thing, however, has staggered my faith here, and that is, if I really am called of God to preach his word, why doth it not prosper? O may the good Lord shew me what *he* would have me do, and preserve me from walking in any forbidden path!

“June 25.—Seeing my congregation greatly increased every night this week, and having been speaking very much against trusting to our own works, in point of justification, and occasionally mentioning the *knowledge* of salvation by the remission of sins, in order to shew the people that I did not, in these things, go beyond the bounds of the church, I read to them, this evening, the homily on salvation; and all seemed to give great attention.”

Mr. Crook had now been nearly half a year in the island, labouring with all his might, and with much prayer and many tears, but apparently little real good had as yet resulted from his efforts. It is true some had shown him “no little kindness,” and many had professed warm affection, and, hitherto, nothing like very extensive, determined, and combined opposition met him in his course, though occasionally insulted and abused by a few individuals; still there was but slight evidence that sinners were really awakened to a sense of their danger, made the subjects of “a desire to flee from the wrath to come, and be saved from their sins,” and constrained to enquire, “what must I do to be saved.” But now a brighter day began to dawn, and there were indications that this man of God would not be left to say, “I have laboured in vain, I have spent my strength for nought.” He had deeply felt his own entire inability to secure the great object of his mission, and had most devoutly acknowledged that divine power alone could accomplish the work, nay, that a particular exertion of that power was in this case indispensably necessary; and under

the influence of these convictions he had poured out his soul in humble, agonizing, persevering prayer: the answer to which, though for a short time delayed, was not denied. "God was intreated," and his blessing was bestowed. Mr. Crook, beginning to see some real fruit of his labour, "thanked God and took courage."

"Peel-town, June 28.—This day Mr. L., the bishop's chaplain, dined with me, and seemed very friendly. He said that he had been informed that we insisted on *faith only*, and paid no regard to works at all. Upon which I took occasion to inform him of the truth; which, when he heard, he was better satisfied.

"Friday, July 7.—This evening I preached at Bally-sally to a large and attentive congregation, who seemed to feel the influence of the word spoken. They were all poor people.

"July 12.—This day I was among some of our poor friends, and was as happy with them as I could well be, considering the soreness of my mind. If the Lord did not graciously mix myrrh with my wormwood and gall, I know not how I should survive. 'Glory, honour, and blessing, and praise, be unto him who sitteth upon the throne, and unto the Lamb for ever and ever.'

"Lord's day, July 30.—Having arrived at Douglas, at eight in the morning, I found that only very few were assembled to hear, for they had all supposed I should not come, because of yesterday's rain. But as one of them had come near five miles, I would not send him away; so we sung and joined in prayer, and I gave an exhortation. This evening we had rather a large congregation; but some of them behaved very indifferently. In this place, a few individuals excepted, they are quite asleep in their sins, and let me strive all I can, I do not see the smallest probability of their awakening. After I had done preaching, I spoke of the little encouragement I had had in Douglas; that none

had been more lavish in their promises, and none less consistent with them than they; that they were not disposed even to come to hear, as in other places, and that some, when they happened to come, did not behave well. I told them I would be with them on Monday se'ennight, if the Lord would permit; but I thought I might spend the Sabbath better, than in a place where the people behaved as the Douglas people had done.

“July 31.—This day I came to Castletown, and found that twelve people had come to meet in class last Sabbath, according to appointment. Oh my God! give me, not only success, but a thankful heart, and then I shall praise thee.

“Peel-town, August 9.—This evening, at seven, we had a very large congregation; and I spoke with very great plainness, insomuch that it appeared to me as if the deaf heard. After preaching I was informed that, since I was here before, there has been a little contest among the inhabitants concerning me. A person had pasted up, on the public quay, a libel against me, which he termed, ‘A Christian admonition to the good people of Peel-town, to warn them to be on their guard against the imposition of hypocritical field-preachers, lately crept in to subvert and make a division in the church now established among us.’”

It seems some other person, with whom Mr. Crook and his friends were unacquainted, took up this subject, and answered as follows :—

“*To all Christians who desire to be such in sincerity.*

“Forasmuch as some evil designing person, at the instigation of others, as wicked as himself, hath, some days ago, set up a scandalous libel, inveighing, in a calumnious manner, against field-preaching, but more particularly against one Crook, a Methodist, and the doctrine he preaches;—Be it known to you all, beloved brethren, who are studious to attain salvation through the merits of a crucified Redeemer, that this Methodist has hitherto preached the Christian doctrine in all its purity, and in all respects agreeable to the articles of the church of England, which his malicious enemy would falsely

insinuate he deviates from. Let not zealots and partisans imagine that any house built with hands is essential to true worship : for an unerring voice once said, *Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but the true worshippers shall worship him in spirit and in truth.* And this may be done with an upright heart in a field, as well as in any other place, for the omnipotent God is equally present in all places.—*By a real friend and promoter of the progress of the gospel."*

As this well-timed answer seemed all that was necessary, Mr. Crook appears to have taken no further notice of the attack, but to have gone on, with renewed zeal and confidence, in his glorious work. He writes :—

"August 10.—After preaching in the morning to another large congregation, I took my leave of the people, and resolved to preach once more to the inhabitants of Ramsey. But in the way I was induced to preach in a country place called Cronk-Sharry, where one of the family of the house at which I called, went out and hoisted a white handkerchief, as a flag for the inhabitants to repair to. When I saw this, Isaiah's words, chap. xi., ver. 10, came to my mind, 'There shall be a root of Jesse, which shall stand for an ensign to the people,' &c., which caused me to rejoice in spirit. After some time the people came over the mountains in such numbers as to form a large congregation ; and I hope they did not come in vain.

"August 20.—When I was passing through Bally-sally, which is two miles from Castletown, I saw a company of people assembled, and enquiring on what occasion they were collected together, I was told that it was on account of the death of a man, who being drunk last night, had fallen from his horse and fractured his skull, so that he died between three and four o'clock this morning. One woman added, 'It is——, who abused you in such a manner in Douglas.' I asked, with some consternation, 'Is he at the place still?' They replied, 'No, Sir, he is taken away.' However, I

immediately hastened to the place where they told me he had fallen, and found he was not yet carried off. All things, however, were ready for his being removed, and immediately on my coming to the place, his body was taken away. His poor wife was there, and one of his children, to behold whom was indeed a melancholy sight! But oh! the most melancholy thing of all remains with himself."

It is highly to the credit of Mr. Crook, and says much both for his judgment and piety, that, on this most melancholy occasion, he indulged no hasty, injudicious, and uncharitable reflections, either in reference to the providence of God, or the unhappy individual himself.

"August 22.—This day I went to pay a visit, by desire, to the Rev. Mr. Henry Corlet; and after dinner, we had some amicable conversation. He assured me that while I continued to proceed in the manner I did, he would always give me the right hand of fellowship. When we were about to part, he desired me, when I came that way, to be sure to make free at a *brother's house*.

"Peel, Lord's day, August 27.—This afternoon attending divine service at the church, when the congregation was dismissed, the minister shook hands with me, as I passed him in his desk, and asked me when I should begin to preach? I answered, 'immediately.' So he and some of the quality came together, and upon the whole, we had four or five hundred hearers. The Lord also assisted me, and we parted in peace. After preaching, I met our class; and found, blessed be God, that they are doing well.

"August 29.—I this day received a letter from the Rev. Mr. Gelling which I shall here subjoin:

'Malew, August 21, 1775.

'SIR,

'I received your kind letter the other day. As to your *doctrine*, there was no occasion to have given any account thereof to me. You speak not in a corner, therefore, every one may hear and

judge for himself, whether he hears any thing repugnant to the divine oracles. Wishing you success in your pious labours, that you may be instrumental in turning the hearts of the disobedient to the wisdom of the just,

‘I am, your humble servant, and well-wisher,

‘DANIEL GELLING.’”

Mr. Crook had hitherto laboured merely in the character and capacity of a local preacher, but at the thirty-second annual conference, held in Leeds, early in August, 1775, he was entered on trial, and appointed as one of the preachers for what was then known in Methodism as Lincolnshire West. He appears to have left the Isle of Man in September, probably on a visit to his friends in Liverpool, but returned to it again, and remained about a week, before he proceeded to his new appointment. These movements are referred to in his journal.

“Aug. 31.—This evening I first mentioned to the people the call I had to return to England, on which a sudden gloom was spread over the faces of the whole congregation. Some of them indeed burst out into tears. Surely God will not leave them without a faithful labourer.

“Castletown, Sep. 2.—In the evening I was sitting in the governor’s kitchen, when one of my constant hearers came, with her eyes full of tears, and gave this account of herself:—‘I was struck with this palsy in my youth, and I was wont to have hard thoughts of God, because I supposed I was afflicted more than any person. And when the young people used to come about me, I fretted much because I could not be as they were. However, when you came, I went to hear you among other people, but at that time nothing touched me; only I thought the hymns were pretty. I determined however to hear you again. I then saw myself in a miserable light indeed; but since that time God has filled my heart with his love, so that I am as happy as I can be.’ I said, ‘Then you *know* that God,

for Christ's sake, hath pardoned your sins.' She said, 'Yes, I thank God, I do, and I could not rest till I told you of it. But oh! what shall we do now you are going away?' At which words she wept most bitterly. I answered, 'I hope God will send you a preacher after his own heart.'

"Sab., Sep. 3.—This morning we had a heart-breaking season, for many of the people wept all the time. And when I had concluded I could scarcely get myself torn away from them. Oh how does the love of God cement people's hearts together!

"Sep. 4.—I came to Cronk-Sharry, and there I met some friends from Peel. Oh! how shall I bear to part with them? There I preached to a people whose hearts were ready to break with sorrow. We came together this evening with great comfort and joy; and when we had gone about a mile and a half, we were met by a large party more; and oh! what a meeting we had for consolation. We then walked together the rest of the way, very happy in mutual love, until we came to Peel-town, where we sung a verse of a hymn, joined in prayer, and then departed with our hearts full enough!

"Peel-town, Sep. 5.—This evening I went down into the town at the usual hour, in order to preach. But it rained very fast, and we could by no means stand out of doors; so I sent some of our friends to enquire for some sort of a building in which we might assemble. An upper room was obtained which had been a factory, where we found abundance of people collected. We got some candles, and begun to join in singing and prayer. But we had not been thus engaged long, before one of the beams of the floor gave way. The people standing as near to me as they possibly could, caused the weight to be greater on that one beam that supported us, which broke and down we came! But it pleased God that the beam rested upon the top of a hogshead, which broke the force of the fall. As we were falling a general terror

seized the whole assembly ; but blessed be God, I believed, and trusted, with a mind perfectly serene, that God would take care of us, and that *not one of our bones should be broken*. I accordingly cried out to those around me, '*fear not ; you shall all be safe : you shall not be hurt.*' But few paid any attention to my words for the present. Howbeit, blessed be God, so it was, for the Lord marvellously preserved us. Another factory was soon procured for us to worship in ; but the people were not willing to go into the upper part, lest this should fall also, so we remained in the lower room, and blessed be God he was with us."

Between the last and the following date his visit to Liverpool took place.

"Oct. 10.—On my way to Peel-town, I found many of the poor, simple, loving people, waiting for me, three miles from the town ; and as we proceeded the road was lined with them. We went on rejoicing and singing until we came to the town."

It is probable that the earliest Wesleyan society in the island, was that which was formed at Peel, in the year 1775. The first class in that town was led, it is said, by John Gawn, and it met in a summer-house, belonging to Mr. Morrison. The summer-house is still standing in a garden a little out of the town. John Gawn, who led the class, became one of the earliest local preachers.

"Lord's day, Oct. 12.—We had a blessed season this morning ; and in the evening, the spirit of the Lord was, in an eminent degree, poured upon the people. O what mourning there was for their sins, which, they saw, had been the cause of Christ's sufferings ! They sorrowed as for an only son, as for the loss of their first-born ! They did surely '*look on him whom they had pierced, and mourn.*' The congregation was great, and the cry was general, so that towards the last, my voice could by no means be heard. It was indeed a gracious opportunity. But I had now to part

with the people whom I dearly loved, and to whom my heart clave with the most tender affection. I left just fifty-three in society."

When Mr. Crook received an appointment to an English station at the conference of 1775, the Isle of Man was placed under the care of the preachers at Whitehaven, and considered as forming part of that circuit. The preachers were expected to visit it in turn, and each to remain a month. Mr. John Mason was the superintendent, or, as then designated, the assistant, and evidently paid particular attention to the little flock, and also to the general work, in the island part of his circuit.

Mr. Mason, as you, Sir, will no doubt remember, was a man of high character, various attainments, and extensive usefulness in his sacred calling. He continued to labour as a regular travelling preacher till the year 1797, when he retired as a supernumerary, but in that capacity devoted his remaining strength to the holy service in which he had long delighted till April 1810, when his happy spirit entered into the kingdom of God. He was a man of great modesty and of genuine and deep humility. In a short account of himself which he sent to Mr. Wesley, in the year 1780, he merely observes in reference to his labours, "It is of little use to say in what parts of England, Ireland, and the Isle of Man, I have laboured; or how many persons have been convinced of sin, or converted to God; or how many have been added to the societies, in the circuits wherein I have laboured. Let it suffice, that this, and all I am, will be fully known in that great day." His efforts in the Isle of Man were not in vain. He succeeded in forming a small society in Douglas, and also at Sulby, Ballaugh, &c. Mr. Crook had previously done this, not only at Peel, but at Castletown, and a few other places.

It is intimated by Mr. M'Donald, in his memoir of Mr. Crook, published in the *Methodist Magazine*, that he

continued to labour in his English station, in conjunction with two others, till removed by the conference of 1776, and yet it is evident from the extracts from his journal that he was in the Isle of Man for some months before the conference of that year. This circumstance is neither explained nor specially alluded to in the memoir to which I have referred. The following statement may serve to throw some light on the subject. The friends of Mr. Crook in the Isle of Man, as might be well supposed to be the case, were deeply affected at the idea of his removal from them, and after the close of the conference at which his appointment to an English circuit was made, they wrote a pressing letter to Mr. Wesley, strongly urging his continuance with them a little longer. Mr. Wesley, addressing a letter to Mr. Alexander Hume, Peeltown, Isle of Man, replied as follows :

“ Bristol, September 22, 1775.

“ MY DEAR BROTHER,

I rejoice to hear that God has made Mr. Crook's labour of love profitable to some of you, and cannot blame you for desiring to have him with you a little longer. I will write to Mr. Mason, the assistant at Whitehaven, that Mr. Crook, is coming to be a third preacher in that circuit. The three preachers may then visit the isle, month by month ; so that you will have Mr. Crook, one month in three. They will all teach you that religion is holy tempers and holy lives ; and that the sum of all is love.

“ I am, your affectionate brother,

“ JOHN WESLEY.”

Some delay appears to have taken place in carrying the above arrangement into effect, and there was also a deviation from the plan at first proposed. It is highly probable that for some months Mr. Crook continued to labour in his English circuit, and that when he left it in the spring, to be associated with the preachers at Whitehaven, he removed at once to the island and remained there till after the ensuing conference. This, Sir, I think, will appear to you as

having been the case when you consider the following extracts.

“May 27, 1776.—I arrived in the packet at Douglas, and found that Mr. Mason had collected a society chiefly of those old friends who were wont to come and converse with me in the evening after preaching. On the 31st, I set out for Castletown, and found the little society in a comfortable way. This day, as the members of one of the classes were meeting in Peel-town, the spirit of the Lord was poured out upon divers of them, even the spirit of adoption, whereby they did, indeed, believingly and affectionately cry, Abba, Father. Their cries and rejoicings were so loud that they were heard by the people in the street, many of whom were gathered together on the occasion.

“Monday, June 4.—I set out for Peel. At Baroole, a great company met me from Peel, to whom, and many of the inhabitants about Baroole, I preached in a field near Mr. C.’s and we had a precious season. One person was so struck under the word, that he fell down as if he had been shot, and many more were much affected. We then set off for Peel, where I found the town all in an uproar about the extraordinary emotions on the people’s minds, and their cries, expressive of sorrow or joy in their meetings, some reprobating, some abetting, and others standing neuter; but the eyes of all were upon me, to hear what I should say to it. I had talked largely with some of our brethren the night before, and so was the better prepared in my mind what to say. But I feared much that when these things should come to the bishop’s ears, I should have work enough which accordingly happened some time after.

“Tuesday, June 5.—The town’s people and many of those in the country round about, having been fully informed that I was come, a large congregation assembled in the evening, to whom I preached on the green, on Acts, ii, 38, 39. The new converts were glad and rejoiced; others, who stood in

doubt, were encouraged to hope ; but some mocked, and, perhaps, even blasphemed. Many attended in the old factory, whilst I continued in town ; but there was cavilling without end ; however, believers grew and were multiplied. We had almost continually some justified under the word, and at the class-meetings.

“The week following, I took a journey to Sulby and Ballaugh, and found Mr. Mason had raised a society in each place. My brethren had laboured faithfully whilst I was absent in England, and I hope, I can say, I seconded their labours with all my might. Frequently they found, as I had done, that they had to labour hard, and *fare* hard ; but love is a wonderful principle : ‘many waters cannot quench it.’ Tidings of what the Lord had done among the people of Peel had reached Sulby, and the enquiries there and in Ballaugh were considerable. I endeavoured to inform the people, both by preaching and private conversation what these things meant, and that justification, peace with God, and joy in the Holy Ghost, were the *common* privileges of all Christian believers. Now, indeed, I stood in need of all the little knowledge I had. And my acquaintance with the common prayer book and the book of homilies, stood me in some stead ; for, I often found people, and those not a few, who would be convinced by arguments brought from these, who were proof against all I could produce from the word of God. Others required these kinds of proofs by way of collateral evidence ; otherwise, they would call in question my method of applying the holy scriptures. But when the one kind of argument was brought to corroborate the other, many of them could not find what to object. The minister of Sulby came, but I did not hear that he made any opposition.

“After I had been in these parts a few days, I returned to Peel, and, like Nehemiah’s workmen, I was under the necessity of having the trowel in the one hand to build with,

and the sword in the other, to cut up, and cut off the fallacious arguments and insinuations which were brought forward and objected in great abundance. In truth, I had my hands full of work between the feeble-minded, the unruly, the upright in heart, who are still very *ignorant*; and the various kinds of enemies from without. But God, all glory to his name, gave me strength according to my day.

“ In a few days I set off for Douglas. Here the spirit of persecution was begun in a small degree. A minister, who apprehended that we taught the doctrine of absolute election and reprobation, as he afterwards owned, set his scholars to sing a ballad through the streets against the Methodists. If they had gone no further than this, (though it was not pleasant,) it might have been more easily borne, and have done no great harm. But they did not long stop there, for the next time I came, they proceeded further, as will be shewn in the sequel. I ever found some of a turbulent spirit in Douglas, more so than in all other parts of the island put together. I preached here three or four days, but not without some molestation; yet the alarm was not at its height. The members of the little class, however, continued to cleave to each other, though some began to grow weary and faint in their minds.

“ Having spent a few days here, and encouraged the little flock all I could, I went over to Castletown. Here the people were far more peaceable, as the lieutenant-governor would not suffer any persecution for conscience' sake. The little flock, I found, were prospering, although, I believe, if the preachers could have been more frequently with them, they would have prospered more. Those who had been my hearers from the beginning, used frequently to attend, the rich excepted. And many good times, blessed be God, we had together. I very frequently preached at the governor's gate, and had generally large congregations. The little flock became still more alive, by having the word ministered to them four or five days together.

“From Castletown I set out for Peel, and on my way preached at Baroole, where I found a people longing for the salvation of God. Many were groaning for redemption in the blood of Christ, and there were some adversaries. I stood on a stone wall, and preached to a listening multitude who all gave heed to the things spoken.

“After preaching next morning, I went forward to Peel, where, after my arrival, I found a few somewhat shaken in their minds, and saw it needful to endeavour to remove the many obstacles which were thrown in the way of the simple hearted, and to encourage such as, thro’ timidity, were ready to give up their confidence, and to relinquish the blessings which they had received.

“About this time, I walked over with a few friends to the Borane in Dawby ; and in the afternoon I preached to a large and very attentive congregation, from Isaiah, lxi, 1. And surely the Lord enabled me so to deliver my message, and gave it such efficacy that a good many dated the beginning of a good work on their minds from that time ; and I hope to meet some of them in paradise.

“I now judged it to be my duty to send two men on the Sabbath days to Douglas and Castletown, to help the weaker brethren by prayer and exhortation. One of them, however, soon grew weary in his mind, and left us entirely. J—— E—— of Peel now began to give a word of exhortation occasionally, both in the Manks and English language, and has since been very useful in the island. After some time, others arose, who have all been also useful, especially by speaking in Manks.”

No sooner did the Lord begin to work, and to visit the people with his salvation, than Satan began to rage, and to stir up his agents to a most determined and vigorous opposition. The powers of darkness were specially at work, and many who were under their influence could hardly be restrained from the greatest violence, and not a few loudly contradicted and blasphemed. A great outcry was raised

against the swaddlers, as the preachers were then designated, and they were often dangerously entreated, and almost every where met with the most scurrilous abuse. Mud, rotten eggs, stones, &c., were thrown at them without the least mercy or regard, and these devoted servants of the Lord Jesus and of mankind, "of whom the world was not worthy," were often covered with dirt and filth. Many who heard them seemed almost torn with rage and would interrupt them with all sorts of questions and observations, several of them frequently exclaiming, "Ta breg ayns dty veel"—*It's a lie in thy mouth*—allowed to be one of the most insulting and offensive sayings in the language. J. E. (John Ellison) referred to in Mr. Crook's account as having begun to give a word of exhortation, was perhaps the first local preacher in the island. He continued to act in that capacity for about sixty years, and in his latter days was in the habit of visiting the different places and remaining a few weeks at each. He was always welcomed and kindly entertained by his friends, and was made a blessing to the souls of the people. It is now about ten or twelve years since he entered into rest, having eminently seen the salvation of the Lord. It seems he was the leader of the first class formed in Douglas. He began with two members, and was in the habit of walking every week from his residence in the neighbourhood of Peel, a distance of about eleven miles, for the purpose of meeting this little company of Christian people; the number in a short time increased to eight, including Mr. and Mrs. Moore of Kirk St. Ann, and Mrs. Mylrea, mother of T. Mylrea, at the present time a local preacher in the Douglas circuit. He continued to perform this duty till one of the members was appointed to the charge. On one occasion, after meeting his class, he was proceeding to Baldwin, in the parish of Kirk Braddan, for the purpose of preaching to the people, but feeling very weary, and withal very sorrowful, he sat down in the corner

of a field and fell asleep. In a little time he was awake by a big, gruff-looking man, who asked him who he was and where he was going? Feeling rather fearful, he answered somewhat evasively, "I am a son of Adam." On being further interrogated he made the same reply, and proceeded to ask the man who he was and where he was going? He said he understood that one of the swaddlers was going to preach, and that he was looking out for him, and would kill him, if he could meet with him, for corrupting the church. J. E. said if he would go to the place he would go with him. He concluded to do so, and they walked together. As they drew near to the crowd, already collected, while crossing a small field, they could hear the people say, "there he comes, there he is." J. E.'s companion looked round and said, "where is he? where is he?" but J. E. stepped before him, got into the midst of the assembly, and commenced the service. The man, greatly enraged, said, "O if I had but known, I would have given him a blow on the ear, and then he would have been dead and nobody would have known any thing about it."

It was under these circumstances, my dear Sir, that this goodly vine was planted in the Isle of Man, and in the midst of which, through the blessing of God, it took deep root, and began to bring forth clusters of good fruit. Sometime after Methodism had had been introduced into Peel, John Ellison removed to Dawby, and succeeded in getting several houses opened for prayer and exhortation in that neighbourhood, and in a few years a chapel was erected there. But I now resume Mr. Crook's very interesting account.

"The blessed work continued to go on and increase, but there were many adversaries. Some of our young friends, who had *more zeal than knowledge*, could hardly be restrained from giving the adversaries advantage against the good cause in which we were engaged by their imprudent conduct, and this was sometimes a source of grief to me ;

and I had to labour all in my power to prevent the effects thereof. The more God comforted his church, so much more did the gainsayers rage, speaking all manner of evil, sometimes against the subjects of the work of God, and sometimes against me. I had nights of rejoicings and nights of sorrowing, and those contrary passions of joy and sorrow, hope and fear, frequently took sleep from mine eyes. I had now upon me the care of all the societies in the island ; if God had not been peculiarly helpful to me I must have sunk under the burden.

“ After a few days, I set out for Douglas, but indeed it was with fear and trembling. That scripture occurred to my mind, ‘ If they persecute you in one city, flee to another ;’ but that other, ‘ the hireling fleeth, because he is a hireling, and careth not for the sheep,’ prevented my shunning the cross, and I determined to go in the name of the Lord. When I arrived at Mr. K.’s, I soon learned that it was likely to be an uncomfortable place, and it was not long before I found this by experience. For as I walked in the streets, men shouted at me, and the school-boys wherever they saw me, flung brickbats, stones, dirt, potatoes, and such like things, at me, with vehemence. We had the use of an upper room to preach in, and when we were assembled in it one evening, to worship God, we were attacked by a large rabble of men and boys. A little door, which served for a window, as it opened on hinges, and which we had at first opened for light, we were soon obliged to shut, as the men threw large pieces of limestone into the room ; and if the poor people within had not taken good heed, some of them would have got their brains dashed out. The door below was locked, and the men wanted to come in, but Mr. K.’s, son and one or two more went down to prevent mischief. When we shut the window above, they soon broke it with stones. However, I endeavoured to preach on as well as I could ; but I had not much composure. After sermon,

we sung a hymn, and prayed for ourselves and our enemies, and then broke up our meeting. When I came out, and our friends around me, the mob rushed on us with great violence, and just at the end of Mr. K.'s house I received some dirt which they threw at me. I turned about to face, and to speak to them, but they had no ears to hear, and there was a noise as at the taking of a city by storm. When Mr. G. A., (Mr. George Adams,) a man not in the society, saw that I was likely to be very ill-treated by them, he humanely came between me and the mob, and took me kindly by the arm and brought me away. May he find mercy in that day!

“The little flock here, however, continued in union with each other, notwithstanding they had so many discouragements: but indeed the persecution was not so much levelled against *them* as *me*. To drive me from the place, I believe, was the intention of him who abetted this persecution. Yet I charitably hope, had he known our principles and doctrines, he would never have treated, nor caused us to have been treated in such a manner. When I arrived in Peel, I found the little flock generally rejoicing, and walking in the comforts of the Holy Ghost. The minister behaved in a very candid and friendly manner towards me. I and the people constantly attended the church service on the Sabbath days, and I strictly urged this wherever I went, that the people who considered themselves as belonging to the church, should be careful to attend it better than they had done heretofore, in order that they might not give any occasion of offence. The communicants in Peel were now risen to three hundred; and I rather think that some of the unbelieving part of the parish were offended, because there were constantly so many at the sacrament; and this, it seems, was one fault which the Methodists had committed. Howbeit, the minister over-ruled in this case.

“After a few days I visited Ballaugh. One evening,

after preaching; while I was meeting the society there, the power of the Lord was peculiarly present among us. We prayed fervently for a blessing, and he delivered, I think, five from the burden of sin. A person who had been much tempted against the work of God, was made to feel the arrows of the Almighty sticking fast in her conscience, and before we ended our meeting, which was not long before day, she received a sense of pardon, and was overwhelmed with the love of God and filled with unutterable joy.

“After spending some time at Peel, where large congregations from all parts attended, I set out once more for Douglas, with an aching heart. I came thither, July 11, and feared, indeed, to enter the town, but did not dare to neglect what I conceived to be my duty, let the consequence be what it might. I, therefore, cast myself upon the care of the Lord, and went forth in his name. The salutations I met with were such as I had received before. But I had the happiness of finding the little flock united to each other in love. The difficulty now was to find a place for me to preach in, Mr. S. not being willing to have his house abused as it had been any more by the mob. However, one of our society took us into his house, and we went up into a back room. But we had no sooner begun to worship God, than the street was filled with people, some of whom went to the back side of the house, and threw stones towards the place where we were assembled. Mr. B. attended here and saw their conduct. The mob was now enraged more than before, and threatened vehemently what they would do, if they could catch me: they also insulted some of the hearers. It was the opinion of most, that if they could have caught me, they would, in their rage, have taken away my life. Our friends would not suffer me to go out of doors, which, when some of the enraged multitude learned, they threatened that they would come at night, and pull down, or burn the

house, or they would have me. Our friends in whose house we were, had not been long in the way, and I feared very much, lest they should suffer the spoiling of their goods and other losses. My prayer to the God of my life was that he would preserve me, and the poor people who were likely to suffer the loss of all things. About 12 or 1 o'clock, I and the family being in bed, some persons came and struck at the window vehemently, and made the glass jingle. I cannot describe the terror my mind was in, lest these unhappy people should be permitted to execute their threats. God, however, restrained them; for they ran away, and we heard them no more. I was afraid to say any thing to the people of the house, hoping they were asleep, and they in like manner, supposing that I was asleep, did not speak to me; and so we lay still until the morning; and, blessed be God, we received no harm.

“I thought it my duty, about this time, to apply to the governor, in Castletown, for that liberty of conscience to which all his majesty's subjects are entitled. The lieutenant-governor, Dawson, on hearing what I had to say on the subject, kindly answered, ‘No man shall be molested for using liberty of conscience in religious worship. I will do every man justice, but more especially the ministers of the gospel. I pray go to my clerk, and let him prepare to examine into this matter, and do you, Sir, get the names of the most active offenders in this business, and I will have them brought hither, and see that justice be done you myself.’ But just when we were likely to have had something done, the head governor came into the isle, and the process, for a time, was stopped. However, I was determined to apply to him as soon as I could. In the course of a few days, I waited upon him, and he received me in a friendly manner. With his permission I gave him a particular account of my grievances, as set forth in my letter to him. He replied, ‘The b—p and I are upon good terms, and I

do not choose to quarrel with him ; but if I see him, I will speak to him on the subject.' I said, ' Sir, I have sent an account of these transactions to the Rev. Mr. John Wesley, who is now at London.' He replied, ' You have done well ; and if Mr. Wesley remember any thing analagous to this, he can direct you, and if not, he is near the seat of power.' I thanked his excellency and withdrew."

It seems that Mr. Crook's account, forwarded to Mr. Wesley, as appears from his conversation with the governor, contained a particular statement as to the parties and proceedings by which he and his friends were suffering so much annoyance, and subjected to so much danger and loss. Mr. Wesley's reply is replete with wisdom, piety, forbearance, and Christian charity : every way worthy so great and good a man. You will, I think, Sir, be gratified to see it inserted at length.

" London, August 10, 1776.

" MY DEAR BROTHER,

" By all means stay in the island till the storm be ended : In your patience possess your soul. Beware of despising your opponents ! Beware of anger and resentment ! Return not evil for evil, or railing for railing. I advise you to keep, with a few serious people, a day of fasting and prayer. God hath the hearts of all men in his hands, and he turneth them as the rivers of water. Neither Dr. M—— nor the b——p himself is out of his reach. Be fervent in prayer, that God would arise and maintain his own cause. And assuredly he will not suffer you to be tempted above what you are able ; but will, with every temptation, make a way to escape, that you may be able to bear it.

" Violent methods of redress are not to be used, till all other methods fail. I know pretty well the mind of lord Mansfield, and of one that is greater than he. But if I appealed to them, it would bring much expense and inconvenience on Dr. M—— and others. I would not willingly do this : I love my neighbour as myself. Possibly they may think better, and allow that liberty of conscience which belongs to every partaker of human nature : and more especially to

every one of his majesty's subjects in his British dominions. To live peaceably with all men, is the earnest desire of

“Your affectionate brother,

“JOHN WESLEY.”

This most excellent and appropriate counsel was not lost upon Mr. Crook and his friends. They proceeded immediately to act in accordance with the direction given.

“We held,” says Mr. Crook, “a fast day as Mr. Wesley desired; and surely it was a day much to be remembered. I was then in Peel-town. We met at five in the morning, and we had that day two public prayer meetings and two sermons; we also went twice to church, it being on a Lord's day that we held the fast, for the sake of the fishermen, who could not attend so well on any other. At our one o'clock meeting, an old woman, who could never lay hold on the promise before, was so overwhelmed with divine love, that she was not able to stand. Indeed, many were so filled with joy that they could scarce tell whether they were in the body or out of the body. It was, indeed, a most remarkable day.”

The Lord graciously regarded the supplications of his people, and interposed in their behalf. The individual who had been the chief instrument in raising the persecution in Douglas, received a check in his proceedings from a quarter from which, it is probable, it was least expected.

“About this time,” observes Mr. Crook, “the minister had to dine with the governor and his lady at deemster Moore's, when a conversation took place about the Methodists, in which the governor told the minister roundly, that he would suffer no one to be persecuted for his religion, adding, ‘Sir, I bear the sword here.’ His lady said, ‘Sir, the Methodists preach in London, Edinburgh, and throughout Great Britain and Ireland, and do you think to hinder them here?’ The minister went home, and desired the scholars to desist

from pursuing us any farther. But though the storm was now fallen, the waves, like those of the sea, continued turbulent, and for many years afterwards there was more disturbance in Douglas, by many degrees, than in all the island together. I would fain hope that the minister, who was most active in raising up this persecution, did repent of his conduct ere he was removed hence."

Thus, Sir, I have endeavoured to lay before you, in this letter, the introduction and establishment of Methodism in the Isle of Man. I feel glad that as Mr. Crook was the chief instrument in effecting this great work, so also has he been the principal narrator in this communication. It has been justly observed that "his history is closely connected with that of Methodism in the Isle of Man." This blessed revival of scriptural Christianity had now been the means, in the hand of God, of producing a real and glorious change in the condition, and hearts and lives of many in various parts of the island, and there was the cheering prospect of increasing success. It is probable that at this period, August, 1776, there were from one hundred and fifty to one hundred and sixty members in society; most of whom were truly converted to God, and ardently longing for the conversion of all around.

But I must again conclude, and beg you to believe me,

Dear Sir,

Yours affectionately,

J. R.

LETTER FIFTH.

DEAR SIR,

My last letter contained a pretty full and circumstantial account of the introduction, and establishment of Wesleyan Methodism in the Isle of Man, together with a statement of some of the persecutions which Mr. Crook and others had to endure. The hostility manifested in Douglas and its more immediate neighbourhood, appears to have been greater than in all the island besides. Some check, however, as I have already stated, was unexpectedly given to the opposition raised. This, perhaps, may be justly attributed, under God, to the influence, piety, and good sense of the governor's excellent lady, brought thus to bear upon the chief instrument at Douglas.

There were many instances, in addition to those already noticed, in which Mr. Crook and his friends were exposed to insult and injury, but still the Almighty interposed and made a way for their escape. On one occasion Mr. C. was preaching in the open air at Ballagarey, about five or six miles from Douglas, when some rude persons endeavoured to throw him down from the stones on which he had taken his stand: the attempt was observed by a gentleman of that place, grand-father of the present John Bridson, esq., member of the house of keys, and a most consistent official

member of the Wesleyan connexion, who very kindly desired Mr. Crook to remove a few yards and take his stand upon a piece of ground of which he was the proprietor, and assured him that none would venture to molest him there. He thankfully acted upon the suggestion, and finished his discourse without further interruption. I believe our present chapel at Ballagarey was erected not far from the spot on which he stood.

On another occasion, when Mr. Crook was going to preach in the open air, in the parish of Kirk Marown, near where our Crosby Chapel now stands, the minister, having observed some of his people proceeding towards the place, came running down the hill on which the church is situate, calling out at the top of his voice, "My flock! my flock! where is it you are going?" His conduct encouraged some persons present to commence throwing sods and filth at the preacher, on which a man who had a small field just by desired him to take his stand there, and added, "let me see the man who will throw at you then."

Another time, when Mr. Crook had taken his stand near the same place, to address the people as they came from church, a poor woman came out of a cottage hard by, as full of fury, almost, as it was possible for her to be, and with a number of rotten eggs in her apron, which she began to throw at Mr. Crook, repeating a certain Manx phrase which expresses great vengeance. Several of the people kindly interposed, and compelled her to refrain. It called forth very general observation when sometime after she became a complete cripple, having lost the use both of her hands and feet.

It is a rather singular fact, that in several instances parties, not supposed to possess much pious feeling, were, nevertheless, induced to come forward as the champions of the preachers and their friends, and defend them from outrage and insult : strong athletic individuals, whose appearance was

calculated to impress the persecutors with awe and fear, and who, without inflicting any serious injury, occasionally dealt in a rather summary way with such as ventured to molest or interrupt them. In Baldwin a poor idiot, armed not with a common stick, but with a weapon more resembling a hedge-stake, was in the habit of placing himself near the preacher, and it was at the peril of any one to venture to molest him.

Thus it is evident, these were troublous times, and it was found necessary to act with great prudence and caution. It was not common to fix the time and place of meeting in some of the country parts of the island, but when the preacher visited any given place, and service was about to be held, the signal referred to in Mr. Crook's journal was hoisted, and the people flocked together and held their meetings before their persecutors could assemble, and unite in any well concerted plan of opposition.

But the time had now arrived for Mr. Crook to leave them again for his English appointment, which was the circuit called the Dales. Messrs. Wride, Empringham, and Seed, were the preachers appointed for Whitehaven, of which circuit the Isle of Man still formed a part. It is probable that they visited the island in turn, each remaining perhaps two or three months together, and there is every reason to conclude that they laboured and carried on the work in the same spirit in which it had been begun ; and that God graciously crowned their efforts with success. Many were added to the Lord, and at the end of the year there were about five hundred members in society.

At the conference in 1777, the preachers appointed were Messrs John Fenwick, James Barry, Thomas Rutherford, and Robert Empringham, the latter of whom had laboured there the preceding year. Mr. Rutherford has left a rather particular and very interesting statement of his labours, &c., in the Isle of Man.

“At the conference in 1777, I was appointed to the Whitehaven circuit, which at that time included the Isle of Man. I visited my friends in Northumberland on my way thither, and preached to very large and attentive congregations. I spent a fortnight at Whitehaven where I found a simple, loving, happy people, with whom I could with pleasure have spent the whole year; but that could not be. Therefore, Sep. 26, I sailed for the Isle of Man. The day was stormy and the sea rough: hence I was dreadfully sick all the way; so that I thought I should have died through the mere violence and pain of retching. However, about five in the evening, we got into Douglas harbour. Having got ashore, and had a cup of tea, I was enabled to preach at seven o'clock. The next night, just as I was concluding, a man came in with all the violence and fury of a fiend, and endeavoured to force his way through the people to pull me down; but was prevented. After making a most horrible noise, and threatening terrible things, he left us to conclude in peace.

“The work was but in its infancy in the island at that time, though we had about five hundred in society. The bishop had set the clergy most violently against us: not one in all the island dared to give us the sacrament. I have no doubt but they would have driven us out of the island, but for the governor, who acted a most friendly part. However, many of the poor people, both in the towns and throughout the country, received the truth, and much good was done. In many places accommodations were but indifferent: but he who professes to be sent forth by Jesus Christ, to seek and save the souls which he hath purchased with his blood, tramples all these things under his feet.

“There are four towns in the island, and in three of them preaching was then established. We occasionally visited the fourth, but met with considerable opposition. The first time that I was to go thither, the only minister in the island

that was friendly to us, sent for me and entreated me not to go, for, he said, he had it from good authority that the clergy and principal persons in the town and neighbourhood, had determined, that the first preacher who came, should be put in prison, and that they should thus try what could be done. I told him I was much obliged to him for his friendly counsel, but that as preaching was published, I should, please the Lord, certainly go, and the gentlemen might do as they pleased. I accordingly went and preached in peace, except that a few boys made some noise at the door ; and the next day, as I rode through the town, they shouted after me, and threw some sticks and stones, only one of which hit me, but it did me no harm. I preached at a place in the mountains, about three miles further, where preaching had never been before. There was no convenient place for me to sit in the house ; and as the day was fair, though cold, I walked in the fields. About sunset, I saw the people coming pouring down the mountains in all directions. This encouraged me. I thought ‘here is an opportunity of doing good ; let me therefore strive to improve it.’ I preached in a barn to more than it could contain, with a good deal of fervour and enlargement, from these words ; ‘And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.’ But how was I astonished and disappointed, when I found that the people who had invited me sold gin ! and that as soon as I dismissed the people, they immediately filled the house, drank, whistled, and sung ! I spoke to them, and endeavoured to shew them the evil of these things, and to disperse them ; but all in vain. They now told me, that they had not a bed for me, and sent me up into a garret among old lumber. A poor Scotch shepherd and his wife who had been at preaching, were the only persons who seemed to feel for me ; but, unfortunately, they had only two beds, and had washed the clothes of one of them that day. I thanked them for their kindness,

and wished them a good night. After some time, the man returned with a bundle of bed clothes on his back, which he had borrowed from a neighbour, and insisted on my going with him to his house, which was nearly two miles up the mountains. Accordingly, taking my saddle-bags on my back, we set off; and at nearly eleven o'clock we arrived at his homely cot, had a hospitable supper, the bed was made ready, and I never slept more comfortably in all my life. I told the people next morning where I had preached, that I could come no more : for I could not in conscience, bring the people together to drink and behave as they had done. A person who lived about a mile from that place, invited me to go to his house, which I did twice ; but he also began to sell gin, so that I was obliged to leave him also. However the work, some years after, spread through all those parts, and mightily prevailed. In many other parts of the island I laboured with comfort and success. In February I returned to Whitehaven, and at the conference held at Leeds, in 1778 I was appointed for Dublin."

After leaving Whitehaven and the Isle of Man, Mr. Rutherford continued to labour, with great acceptance and considerable success, in various circuits of the connection till within a short time of his death, which event took place in 1806 at the house of my late venerable mother-in-law, Mrs. Sarah Egan, who then resided at Greenwich, in Kent. In the conference account of this excellent man it is stated that, "after suffering much bodily affliction, with a submission and fortitude, which flowing from faith and love, were the savour of life to those who conversed with him, bore a testimony with his dying breath, to the truth and power of those doctrines which he had so long preached ; declaring that they were then his support and comfort."

Shortly after Mr. Crook's removal from the island in 1776, the storm of persecution, which as I have shewn had been for a short season partially lulled, broke out again

with increased violence, and for some time threatened to sweep Methodism from the face of the island. The very powerful and systematic opposition raised and carried on is referred to in Mr. Rutherford's account inserted above, and still more clearly stated in the *Rev. Henry Moore's Life of Mr. Wesley*. Mr. Moore's statement is as follows :—

“The preachers, however, did not long enjoy peace. Two or three ill-minded persons of some influence in the island, formed a plan of opposition, which, in such cases, is but too often successful. These persons, to give greater weight to their opposition, so far prejudiced the mind of the bishop against these new comers, that he wrote a pastoral letter, directed to all the rectors, vicars, chaplains, and curates within the isle and diocese of Man.

“In this letter his lordship states the ground of his opposition thus ; ‘Whereas we have been informed, that several unordained, unauthorised, and unqualified persons from other countries, have, for some time past, presumed to preach and teach publicly, and hold and maintain conventicles ; and have caused several weak persons to combine themselves together in a new society, and have private meetings, assemblies, and congregations, contrary to the doctrines, government, rites and ceremonies of the established church, and the civil and ecclesiastical laws of the isle. We do, therefore, for the prevention of SCHISM and the re-establishment of the UNIFORMITY in religious worship which so long hath subsisted among us, hereby desire and require each and every of you, to be vigilant and use your utmost endeavours to dissuade your respective flocks from following, or being led and misguided by such incompetent teachers,’ &c. &c., and after expatiating a little on this part of his charge, he tells his clergy that if they could not prevail with the people by persuasion, they must get a knowledge of the names of such persons as attended at ‘these *unlawful* meetings,’ as he calls them, and especially of such as enjoyed

any office or privilege by episcopal license, and present them to his rev. vicars-general, or to some of them. He then requires every one of his clergy, to repel any Methodist preacher from the sacrament, if he should offer himself at the table to receive it. He further directs, that this pastoral letter should be read, *plend ecclesiâ, in full church*, the next Sunday after the receipt thereof.

“The storm now became violent, and Methodism was threatened with a total shipwreck on the island. The preachers and people however weathered it out ; and in the end of May, 1777, Mr. Wesley paid them a visit, and was received in a very friendly manner by a few persons of respectability and influence.”

The following is an extract from Mr. Wesley’s journal relating to this visit :—

“Friday, 30 (May, 1777.)—I went on to Whitehaven, where I found a little vessel waiting for me. After preaching in the evening I went on board about eight o’clock, and before eight in the morning landed at Douglas, in the Isle of Man.

“Douglas exceedingly resembles Newlyn in Cornwall ; both in its situation, form, and buildings ; only it is much larger, and has a few houses equal to most in Penzance. As soon as we landed, I was challenged by Mr. Booth, who had seen me in Ireland, and whose brother has been for many years a member of the society in Coolyclough. A chaise was provided to carry me to Castletown. I was greatly surprised at the country. All the way from Douglas to Castletown it is as pleasant and as well cultivated as most parts of England, with many gentlemen’s seats. Castletown a good deal resembles Galway ; only it is not so large. At six I preached near the castle, I believe, to all the inhabitants of the town. Two or three gay young women showed they knew nothing about religion ; all the rest were deeply serious. Afterwards I spent an hour very

agreeably at Mrs. Wood's, the widow of the late governor. I was much pressed to stay a little longer at Castletown ; but my time was fixed.

"Sunday, June 1.—At six I preached in our room ; and, to my surprise, saw all the gentlewomen there. Young as well as old were now deeply affected, and would fain have had me stayed, were it but an hour or two ; but I was forced to hasten away, in order to be at Peel-town before the service began.

"Mr. Corbett¹ said, he would gladly have asked me to preach, but that the bishop had forbidden him ; who had also forbidden all his clergy, to admit any Methodist preacher to the Lord's supper. But is any clergyman obliged, either in law or conscience, to obey such a prohibition ? by no means. The *will* even of the king does not bind any *English* subject, unless it be seconded by an express law. How much less the will of a bishop ? 'But did not you take an oath to obey him ?' No, nor any clergyman in the three kingdoms. This is a mere vulgar error. Shame that it should prevail almost universally.

"As it rained, I retired after service into a large malt-house. Most of the congregation followed, and devoured the word. It being fair in the afternoon, the whole congregation stopped in the church-yard ; and the word of God was with power. It was a happy opportunity.

"Monday, 2.—The greater part of them were present at five in the morning. A more loving, simple-hearted people than this I never saw. And no wonder ; for they have but six papists, and no dissenters in the island. It is supposed to contain near thirty thousand people, remarkably courteous and humane. Ever since smuggling was suppressed, they diligently cultivate their land : and they have a large her-ring fishery, so that the country improves daily.

¹ Rev. H. Corlet.

“The old castle at Peel (as well as the cathedral built within it) is only a heap of ruins. It was very large, and exceedingly strong, with many brass guns; but they are now removed to England.

“I set out for Douglas in the one-horse chaise, Mrs. Smyth riding with me. In about an hour, in spite of all I could do, the headstrong horse ran the wheel against a large stone! The chaise upset in a moment; but we fell so gently on smooth grass, that neither of us was hurt at all. In the evening I preached at Douglas to near as large a congregation as that at Peel, but not near so serious. Before ten we went on board, and about twelve on Tuesday, 3, landed at Whitehaven.”

Thus, with ever active and hallowed zeal, Mr. Wesley pursued his glorious career, which might well suggest the thought expressed in the following lines, from the pen of the late Rev. J. Creighton, A.B. :—

“The *Cumberland* hills and the mountains of *Wales*,
 He frequently crossed in his way;
 And bleak *Caledonia's* high rocks and deep vales,
 And swift running torrent of *Spey*.
Hibernia too felt his fostering care,
 As round it and round it he ran:
 Each city, each village, each town had its share,
 Nor did he forget little *Man*.”

At the conference of 1778, the Isle of Man was entered on the minutes as a separate circuit, and the preachers appointed were John Crook and Robert Dall. The numbers returned at that conference as members of society in Whitehaven and the Isle of Man were nine hundred and thirty-three; and it is probable that six hundred of them at least were in the island. The preachers laboured through the year with great diligence and fidelity, and it pleased God greatly to prosper the efforts of his servants, notwith-

standing the powerful opposition raised against them. At the ensuing conference the members of society in the island amounted to one thousand and fifty-one; being an increase for that year of more than four hundred. "So mightily grew the word of God and prevailed." Mr. Murlin, who visited the island in 1758, might well say, when writing on the subject in 1779, "We now see the fruit of our labours there, in the conversion of many sinners to God."

The preachers for 1779 were John Crook and Martin Rodda, and for 1780, John Crook and Thomas Readshaw; so that Mr. Crook was permitted to labour three years, successively, for the welfare of the people amongst whom he had previously manifested so much zeal and self-denial, and to whom he was so devotedly attached. His efforts, in union with those of his colleagues, continued to be signally owned of God, and were crowned with astonishing success. The writer of Mr. Crook's memoir observes:—"The Isle of Man was the first circuit in which his ministerial labours were continued more than a year at one time. And by comparing the numbers which he found in society in that island when he came to it in 1778, with those which he left three years after, it will appear that he, in conjunction with his fellow-labourers, was eminently useful. The numbers returned in 1778 for Whitehaven and the Isle of Man united, were nine hundred and thirty three; and in 1781, the numbers in the island itself amounted to one thousand five hundred and ninety-seven, and those in the Whitehaven circuit to two hundred and ninety. What a blessed increase in those two circuits in so short a time! An increase of upwards of nine hundred."

In the spring of 1781 the island was favoured with another visit from Mr. Wesley. But the storm which was raging at the time of his former visit had in a great measure subsided, and now a different state of things prevailed. Mr. Moore remarks:—"Before Mr. Wesley's next visit,

the bishop¹ was dead. His successor² was a man of very different spirit; and has proved a blessing to the island. When Mr. Wesley arrived all was peace." Mr. Wesley's account is as follows:—

"Wed. 30 (May, 1781.)—I embarked on board the packet-boat for the Isle of Man. We had a dead calm for many hours: however, we landed at Douglas on *Friday* morning. Both the preachers met me here, and gave me a comfortable account of the still increasing work of God.

"Before dinner, we took a walk in a garden near the town, wherein any of the inhabitants of it may walk. It is wonderfully pleasant; yet not so pleasant as the gardens of the Nunnery, (so it is called,) which are not far from it. These are delightfully laid out, and yield to few places of the size in England.

"At six I preached in the market-place, to a large congregation; all of whom, except a few children, and two or three giddy young women, were seriously attentive.

"Sat. 2.—I rode to Castletown, through a pleasant and (now) well-cultivated country. At six I preached in the market-place, to most of the inhabitants of the town, on 'one thing is needful.' I believe the word carried conviction into the hearts of nearly all that heard it. Afterwards I walked to the house of one of our English friends, about two miles from the town. All the day I observed, wherever I was, one circumstance that surprised me:—In England we generally hear the birds singing, morning and evening; but here thrushes, and various other kinds of birds, were singing all day long. They did not intermit, even during the noon-day heat, where they had a few trees to shade them.

"June 3, (being Whit-Sunday.)—I preached in the market-place again, about nine, to a still larger congregation

¹ Dr. Richmond.

² Bishop Mason.

than before, on, 'I am not ashamed of the gospel of Christ.' How few of the genteel hearers could say so. About four in the afternoon, I preached at Barewle, on the mountains, to a larger congregation than that in the morning. The rain began soon after I began preaching; but ceased in a few minutes. I preached on, 'They were all filled with the Holy Ghost;' and showed in what sense this belongs to us and to our children.

"Between six and seven I preached on the sea-shore at Peel, to the largest congregation I have seen in the island: even the society nearly filled the house. I soon found what spirit they were of. Hardly in England (unless perhaps at Bolton) have I found so plain, so earnest, so simple a people.

"Mond. 4.—We had such a congregation at five, as might have been expected on a Sunday evening. We then rode through and over the mountains to Beergarrow; where I enforced, on an artless, loving congregation, 'If any man thirst, let him come unto me and drink.' A few miles from thence we came to Bishop's Court, where good bishop Wilson resided near three-score years. There is something venerable, though not magnificent, in the ancient palace; and it is undoubtedly situated in one of the pleasantest spots in the whole island.

"At six in the evening I preached at Ballaugh; but the preaching-house would not contain one half of the congregation; of which the vicar, Mr. Gelling, with his wife, sister, and daughter, formed a part. He invited me to take breakfast with him in the morning, Tuesday 5; which I willingly did. He read family-prayers before breakfast, in a very serious manner. After spending a little time very agreeably, I went on to Kirk Andreas.

"Here also I was obliged to preach in the open air; the rain being suspended till I had done. In the forenoon we rode through a pleasant and fruitful country to Ramsey,



BISHOP'S COURT,
near Kirkmichael.

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about as large as Peel, and more regularly built. The rain was again suspended while I preached to well nigh all the town ; but I saw no inattentive hearers.

“Wed. 6.—We had many of them again at five, and they were all attention. This was the place where the preachers had little hope of doing good. I trust they will be happily disappointed.

“This morning we rode through the most woody, and far the pleasantest, part of the island ;—a range of fruitful land, lying at the foot of the mountains, from Ramsey, through Sulby, to Kirk Michael. Here we stopped to look at the plain tombstones of those two good men, bishop Wilson and bishop Hildesley ; whose remains are deposited, side by side, at the east end of the church. We had scarce reached Peel before the rain increased ; but here the preaching house contained all that could come. Afterwards Mr. Crook desired me to meet the singers. I was agreeably surprised. I have not heard better singing either at Bristol or London. Many, both men and women, have admirable voices ; and they sing with good judgment. Who would have expected this in the Isle of Man ?

“Thurs. 7.—I met our little body of preachers. They were two-and-twenty in all. I never saw in England so many stout, well-looking preachers together. If their spirit be answerable to their look, I know not what can stand before them. In the afternoon I rode over to Dawby, and preached to a very large and very serious congregation.

“Friday 8.—Having now visited the island round, east, south, north, and west, I was thoroughly convinced that we have no such circuit as this, either in England, Scotland, or Ireland. It is shut up from the world ; and, having little trade, is visited by scarce any strangers. Here are no papists, no dissenters of any kind, no Calvinists, no disputers. Here is no opposition, either from the governor, (a mild, humane man,) from the bishop, (a good man,) or from the

bulk of the clergy. One or two of them did oppose for a time ; but they seem now to understand better. So that we have now rather too little, than too much reproach ; the scandal of the cross being, for the present, ceased. The natives are a plain, artless, simple people ; unpolished, that is, unpolluted ; few of them are rich or genteel ; the far greater part, moderately poor ; and most of the strangers that settle among them are men that have seen affliction. The local preachers are men of faith and love, knit together in one mind and one judgment. They speak either Manx or English, and follow a regular plan, which the assistant gives them monthly.

“ The isle is supposed to have thirty thousand inhabitants. Allowing half of them to be adults, and our societies to contain one or two and twenty hundred members, what a fair proportion is this ! What has been seen like this, in any part either of Great Britain or Ireland ? ”

I am sure, my dear Sir, you will not be displeased with me for introducing here two or three little incidents, related to me by parties in whom I can place the greatest confidence, as having occurred in connexion with Mr. Wesley's visits to the Isle of Man. Mr. Wesley having been informed of a very poor aged man in Douglas, who was peculiarly hardened, and strongly opposed to almost every thing that was good, took an opportunity of calling upon and entering into conversation with him. He asked him how he managed to get a little bread amongst the people, seeing the times were so hard, and manifested great sympathy with him ; and before he left put half a crown into his hand. This circumstance affected the poor man in a very remarkable manner, producing a powerful, and equally favourable impression on his mind. There is reason to think the man derived more than temporal benefit from this friendly call.

One of our good old local preachers, who has now been nearly sixty-seven years on the plan, informed me that he

well remembered Mr. Wesley visiting the island, and preaching in the open air at Barrule. He spoke with great feeling on the subject, and said, "He made me wonder: the horse seemed higher than he was, but he placed his foot in the stirrup, and got up like a little boy."

To a friend who asked him his opinion of sudden death, he replied, "Trusting in the mercy of God, I could as cheerfully step over the threshold of eternity as I could pass into an adjoining room to undress myself."

This last incident is in perfect accordance with the interesting anecdote recorded in the late Rev. Edmund Grindrod's sermon on the translation of Elijah; which is as follows:—"It is said, on good authority, that a lady once put this singular question to the Rev. John Wesley, 'How would you spend your time, in the interim, were you sure that you must die to-morrow night at ten o'clock?' to whom he promptly replied, 'How, madam? I would preach to-morrow morning at Gloucester, at five o'clock: I would preach at Tewkesbury, at twelve o'clock; return and preach at Gloucester at six; spend a cheerful, profitable hour with my friends after the labours of the day; then I would retire,

' My body with my charge lay down,
And cease at once to work and live.' "

Daniel Jackson and Jonathan Brown were the preachers appointed for the island at the conference of 1781, and the hand of the Lord was, indeed, "upon them for good;" so that, through their instrumentality, new converts, real believers, "were added to the Lord." When Mr. Wesley was in the island in the spring of 1781, a pious female requested him to send them two suitable preachers at the following conference, "men," said she, "who can endure hardships and privations." "Well, sister," replied Mr. Wesley, "I will send you two men, who, if you give them any thing to eat will thank you; and if you give them *nothing*

to eat will thank you." Daniel Jackson and Jonathan Brown were the preachers sent. The preachers for 1782, were Jasper Robinson, Jonathan Brown, and Thomas Tattershall; and for 1783, Jasper Robinson, George Button, and Edward Burbeck. All these servants of the Lord were diligent and unwearied in planting and watering the good seed, and the Lord of the harvest was graciously pleased to give the increase. At the following conference, 1784, the number in Society amounted to two thousand one hundred and twenty-one.

Mr. Jasper Robinson was a man eminently devoted to God; constantly aspiring after a more perfect attainment of the mind which was in Christ Jesus; and ardently longing to be "filled with all the fulness of God." I cannot deny myself the pleasure of inserting a few extracts from his journal, kept during his residence in the Isle of Man.

"In 1781, I was appointed for *Barnard Castle*, and in 1782, was sent to the *Isle of Man*, where I minuted down at times the occurrences of the day, an extract from which here follows.

"April 5, 1783.—My mind was somewhat strengthened by reading Matt. xxi. 22. 'All things whatsoever ye ask in prayer, believing, ye shall receive.' Lord help me! I believe he does help me; for now I believe he has purified my heart by faith. I believe he has cast out all my enemies, and through believing, they may be kept out. Glory be to God, I feel my spirit meek and pleasant. I am nothing, and wholly depend upon God, and desire nothing but him.

'All my wants are lost in one,
Father, thy only will be done.'

"April 9.—I have been kept without sin in my heart this day. I grow more and more confident, that God has cleansed my heart from all unrighteousness. As I was riding yes-

terday, a thought passed through my mind, why I was not sanctified before? And it appeared it was because I would not believe; and if I would not, then it is plain I might if I would. Is not this the case with many? Instead of simply believing, they are looking out for some extraordinary thing formed in their own imagination. This, I believe, has been the case with me for twenty years past. Many times in the course of these years, God gave me reason to believe it; but instead of believing he *had* done it, I thought now I was in such a way that I could not well miss it; and *Naaman* like, I expected God would lay his hand very powerfully upon me, and manifest himself in such an extraordinary manner, that my soul would be immediately swallowed up in a holy flame of love. But finding not what I expected, I soon flagged in my pursuit, and my evil corruption returned again to my heart. And though in general I had power over all sin, inward and outward, and peace with God, and still sought after a clean heart; yet I often thought, that according to his word he was willing to give it to others, but had some particular exceptions against me.

“I thought I strove more for it in every good word and work, than many others that received it, and yet the more I strove, the harder it seemed to be attained; yea, I frequently thought, the more I sought God, the more he withdrew from me. Upon which, I used to fall into such weakness of mind, that I could scarcely conceive anything at all of God or of Christ. At other times, when I was earnest for purity, there would appear such a huge bar, or such a huge something, that it was impossible for me to get any farther. Then I thought I might be contented with what I had got: and resting here, I used to enjoy a tolerable degree of peace; though envy, lust, and barrenness, frequently harassed me within. But O, how contrary to my expectation hath God dealt with me!

“Two days before I received it, I was telling a brother, I

could not see that I have grown in grace for twenty years past ; because when I would sail forward in the divine life, there arose up always such a sand-bank, that my poor vessel could not make any way. But as I was reading the fore-mentioned passage, ‘ All things whatsoever ye ask in prayer, believing, ye shall receive,’ I thought I would once more pray for sanctification ; because it is God’s will, according to his word. And I thought I would depend upon him, as I would upon the faithfulness of a friend ; and should be as much disappointed in my expectation, if he were not as good as his word, as if I were deceived by a man. I soon found my soul sunk down into a kind of nothingness before God, and presently was persuaded that no sin remained in my heart, and that through believing I might ever keep it out. I thought, if this is the way to be sanctified, any one that has grace may believe to be sanctified, if he will ; for none can be more weak in faith than myself, and yet I have no doubt but my heart is purified.

“ Thus, contrary to my former expectation of being something extraordinary when sanctified, I am emptied of self, and sink into an unfeigned nothingness, that Christ may be my all in all. I can only admire the goodness of God, respecting the manner in which he has been pleased to bestow this blessing upon me. For, had he given it in my own way, that is, in rapturous joy, perhaps, upon those transports subsiding, I should have immediately thought that all was gone ; and then have fallen into unbelief. But now, if I am ever so low, or ever so elevated, I continue believing in the Lord, who is my aim and end. I desire nothing, I seek nothing but God. He is my refuge, my rest, my portion, and my all.

‘ O how wonderful his ways !
All in love begin and end,
Whom his mercy means to raise,
First his justice bids descend.’

“April 12.—This day I find the Lord very gracious. Upon a trial that used to make me very hasty in spirit, I found not the least shadow of it in my heart. The state of my soul at present cannot be better expressed than by this verse.

‘Let the waves around thee rise,
Let the tempest threat the skies,
Calm thou ever art within,
All unruffled, all serene ;
Thy sure anchor cannot fail,
Enter’d now within the vail.’

“April 14.—I find the refreshing springs of grace purifying my heart more and more. Blessed be God, the Father of mercies ; he is my God, my portion, my all. This night I found him very gracious to me in preaching.

“April 16.—I am more and more clear that my heart is entirely changed. The word of God, the Spirit of God, and my soul’s experience agree together. This morning I was elevated in my mind ; but I see it dangerous, and that I have need to watch against it. My soul chooses Christ above ecstatic joy or transport, before every thing that tends to alienate my mind from him, yea, above all gifts without him ; for, was it possible to be in heaven without him, I had rather be on earth with him.

“April 17.—The Lord is still gracious. Satan tempts, but I get the victory through our Lord Jesus Christ. Friday 25.—I have been in such a heavy state this day, that it renders me very unprofitable : but blessed be God, I find, whether heavy or alert, weak or strong, he that believeth shall be saved. So that I still hope my heart is clean, though sometimes I am hardly sure.

“April 26 to 29.—My state is pretty even with some particular spiritual satisfaction. Blessed be God, I have reason to judge the root of sin is out of my heart ; because when I

am tempted, nothing within takes hold of it. I find it easier to keep sin out than conquer it when in.

“May 12.—I hope the Lord is establishing my heart in grace more and more. This morning, I have had glorious conceptions of the blessed Trinity. So that my soul can say, ‘O God, thou art my God: glory be to thee, O thou Most High.’

“May 17.—Blessed be God, I am kept in peace through faith in our Lord Jesus Christ. Happy is the man that has the God of Jacob for his help; whose hope is in the Lord his God.

“October 17.—For three days past I have been much encouraged to hope for all the fulness of God. The promise as well as command, is ‘Thou shalt love the Lord thy God with all thine heart;’ and I hope I shall not rest short of it. O my God, give me power now, and continue it to my life’s end for Jesus Christ’s sake!

‘The promise is sure
To the helpless and poor,
Their souls and their bodies thou surely canst cure.’

“October 30.—Thou blessest me much, O my God; but I shall never be satisfied until I awake up after thy likeness.

“December 10.—The blood of Jesus cleanseth from all sin. Blessed be the Lord for this!

‘Tis all my hope and all my plea,
That Jesu’s blood was shed for me.’

“January 7, 1784.—Glory be to God in the highest! The latter part of the old year ended, as the new year begins, well. I overcome all sin by the blood of the Lamb. For these three or four weeks past I have walked in blessed liberty through believing. Lord increase my faith; for there is nothing like living by faith.

“April 2.—I was waked this morning by a loud voice sounding in my ears, ‘Say unto Zion, thy God reigneth.’ It was repeated very sharply, ‘Tell Zion, thy God reigneth.’ Lord help me so to do. I have several times had such solemn views of Zion’s prosperity, that I am in hopes the gospel will bear all before it, in this island.

“April 19.—Ah! what is this life to him that is born to die? I wonder that Methodists will have anything to do with the pleasures, fashions, or riches of this world. How few cry out in their counting houses,

‘In all times of our wealth, good Lord deliver us.’

“In July I left the *Isle of Man*, in a very prosperous way, and was appointed for Whitehaven.”

Mr. Robinson, after removing from the Isle of Man, persevered in the zealous and faithful discharge of duty, and in the rich and growing enjoyment of the “fulness of the blessing of the gospel of Christ,” till the latter end of the year 1797, when he finished his work and earthly course at Horncastle, in Lincolnshire, sincerely regretted by a sorrowing people, and a large circle of affectionate friends. One of his colleagues writes:—“I have gone to many to learn how to live, but I went to Mr. Robinson to learn how to live and to die. He expressed himself infinitely thankful that he had only his bodily affliction to endure, and heartily praised God for all his mercies; especially for the strong confidence he had in his Redeemer, and the blessed prospect, through faith in his name, of a glorious immortality.”

The late venerable J. Pawson wrote of him as follows:—“He was of a meek and quiet spirit, and remarkably humble, patient, and teachable; yet truly zealous and active. His whole heart was in the work; and he was in very deed a man of one business. And at all times he discovered himself to be a faithful advocate for a present, free, and full

salvation. He followed after till he attained this glorious liberty, and lived and died in the enjoyment of it."

The conference account of this excellent man is equally interesting and satisfactory. "Jasper Robinson, 'an Israelite indeed, in whom was no guile.' He was a travelling preacher three and twenty years, during which, his unaffected simplicity of manners, his steady and upright conduct, his mild and gentle spirit, never failed to gain him the affectionate regard of all the pious people who knew him. His whole heart was in the work of God, and many will praise the Lord for his labours. He was remarkably patient in suffering, and entirely resigned to the will of his heavenly father. His memory will long be precious to the people among whom he laboured. He lived and died a happy witness of the full salvation of God. He fell asleep in Jesus, December 6, 1797, aged seventy-three years."

Such, my dear Sir, was the minister intrusted with the societies, and work of God, in this island, by the conference of 1782, and 1783. I may add, Mr. Robinson was happy in his colleagues. During his first year, he was associated with Mr. Jonathan Brown, who had been in the circuit the preceding year, and was a man of a kindred spirit. They laboured together in perfect harmony, and with great success. A letter written from the island, at this period, by Mr. Brown to Mr. Wesley, will, I am sure, be esteemed interesting, and not irrelevant, in a history of Methodism in the Isle of Man.

"Douglas, Isle of Man, June 7, 1783.

"REV. AND DEAR SIR,

"Through abundant mercy, the work still goes on among the poor people here. We had a little addition the last quarter, and our hearers do not appear to be weary of hearing of a precious Christ; therefore I hope the Lord will not stay his hand among them. The preachers here in general are pious, and lovers of discipline; and will, I believe, respect the *English* that are so too. Many of the old members are in earnest for all the mind which was in Jesus. About

three days ago, one told me that, in her band, she was much drawn out in prayer for the cessation of indwelling sin, and in a very little time she by faith obtained the blessing; and the Spirit witnessed that her heart was cleansed from all unrighteousness.

"I lately met a friend on the road; we sat down to relate to each other the dealings of God with our souls: and he told me that for twenty-one years he had been a lover of the meek and lowly Jesus: but in general there had been such a sand-bank before him, that he thought he gained little ground. The evening coming on we parted, and soon after, I received the following lines from him:--

" 'Glory be to God most high, I believe he hath removed the sand-bank from my soul; so that now I hope, Jesus being my pilot, to sail into the haven of eternal happiness. Blessed be my faithful God, I have no doubt but he has purified my heart by faith: I am emptied, I believe, of envy and wrath, desire and pride. One act of simple faith has done more than twenty-one years' striving in prayer without it.'

"I believed the report, and could congratulate the happy man on his deliverance. My soul longed to launch out into the deep, that I might share in the same salvation. In a second letter he writes thus, 'I believe that sin has ceased; yet I find I must keep watching that it do not enter in again. The just shall live by faith: and he that is begotten of God keepeth himself, and the wicked one toucheth him not, while he keeps believing in Jesus.' O that thousands, and tens of thousands might witness the good confession before men and angels!

"A woman, a member of our society, has continued to fast and pray for the rebellious, for the space of eleven days, without either eating bread, or drinking water, and all the while was neither hungry nor faint. I desired her on the eleventh day to take a little food, which she did. I greatly wondered at the goodness of the Almighty, in supporting her for so long a time; but what is it that the Lord cannot do? Blessed be his holy name for ever!

"I am, Rev. and dear Sir,

"Your very affectionate son in the gospel,

"J. B."

During Mr. Robinson's second year in the Isle of Man, he had for one of his colleagues, Mr. Edward Burbeck, in reference to whose death, I dare say you will remember,

there is a rather singular relation in one of the volumes of our Magazine. When Mr. Burbeck left the island, in the year 1785, he was appointed for the Dales circuit, and at the end of that year was removed to Inverness, having Mr. Joshua Keighley for one of his colleagues. I will venture to transcribe, and insert, the somewhat extraordinary account, drawn up by Mr. James Gray, and dated, Inverness, May 4, 1814.

“The Bristol conference, for 1786, appointed Messrs. Joshua Keighley and Edward Burbeck to labour in the Inverness circuit. They met at Aberdeen, and set off for their circuit together. When approaching within two miles of Keith, on that high hill which overlooks it, in the dusk of the evening, about sun-set, they beheld, about twenty yards from them, a dark shade like a screen drawn right across the road; they took courage, and rode up to it, which divided and opened like a two-leaf gate, and as they passed through, an audible voice said, ‘You may pass on to your circuit, but shall never return to England.’ This prediction was actually accomplished in the death of these two holy men of God in the course of the year. They slept at Keith that night, and next noon arrived at Elgin, where I then lived: I called at their lodgings, found Mr. Keighley reading, and Mr. Burbeck had gone to bed, having rested none last night, owing to the thoughts of the vision and voice. Mr. Keighley then told me solemnly and seriously what I have related above. They continued to fulfil the duties of their ministry until the end of July, about the time of the sitting of conference; when Mr. Keighley was seized with a brain fever and died on the eighth day. Mr. Burbeck came four days after from Inverness, and lodged with me, until he received his appointment from conference; he seemed anxious to get out of the circuit, if possible, to defeat the prediction; in pursuing his journey to Keith he was taken ill, four miles before he reached that village, and was

carried thither sick of a fever, and died on the ninth day. Mr. Keighley was possessed with powerful natural talents, piety, and zeal for the souls of men. Mr. Burbeck's constitution was nervous; but a more pious, sincere, upright minister the church of Christ is seldom blessed with."

The conference account of these two valuable young ministers of the Lord Jesus, who in life were lovely and useful, and in death scarcely divided, is simply as follows:—

"Joshua Keighley, who was a young man deeply devoted to God, and greatly beloved by all that knew him. He was

‘About the marriage state to prove,
But death had swifter wings than love.’

"Edward Burbeck, who from a child was eminent for uprightness, industry, and the fear of God. He was qualified for eminent service in his Lord's vineyard, but was taken just in the dawn of his usefulness."

At the conference of 1785, the number of members in society, in the Isle of Man, amounted to two thousand four hundred and twenty-two, and four preachers were appointed to labour there the ensuing year; one of whom was the late Mr. John Ogilvie, who had then travelled three years, and to whom Mr. Wesley wrote the following letter a few days after the conference closed.

"London, August 7, 1785.

"MY DEAR BROTHER,

"As long as you are yourself earnestly aspiring after a full deliverance from all sin, and a renewal in the whole image of God, God will prosper you in your labour; especially if you constantly and strongly exhort all believers to expect full sanctification now, by simple faith. And never be weary of well doing. ‘In due time you shall reap if you faint not.’

"I am,

"Your affectionate brother,

"JOHN WESLEY."

Soon after Mr. Ogilvie's appointment to the island, he was visited with a fit of illness, but, through the blessing of

God, his health was shortly restored. Mr. Wesley, having been made acquainted with the circumstance, kindly wrote to him as follows :—

“ London, February 21, 1786.

“ MY DEAR BROTHER,

“ You see God orders all things well. You have reason to thank him both for your sickness and your recovery. But whether sick or in health, if you keep in his way, you are to prepare your soul for temptations. For how shall we conquer if we do not fight? Go on, then, as a good soldier of Jesus Christ. Fight the good fight of faith, and lay hold on eternal life! Salvation is nigh. Seek, desire nothing else.

“ I am,

“ Your affectionate brother,

“ JOHN WESLEY.”

At the ensuing conference Mr. Crook was again appointed for the island, with Messrs. Ogilvie, J. Crowther, and J. Ramshaw, for his colleagues; but, notwithstanding his superior ability for the work, the respect and affection with which he was generally regarded in the island, and the great success which had previously crowned his labours, this year was distinguished by a very serious falling off in point of numbers; the return at the following conference shewing a decrease of more than three hundred members. A few days before the meeting of conference, which was held at Manchester, Mr. Wesley wrote the following letter to Mr. Ogilvie :—

“ Near Manchester, July 24, 1787.

“ MY DEAR BROTHER,

“ As there are so few preachers on the Isle, I think Mr. Crook's judgment is right. It will not be expedient for you to quit your station for the present. The work of God would very probably suffer if Mr. Crook and you should be absent at the same time. I believe it may be contrived for you to labour the ensuing year in some part of Yorkshire. Be zealous! Be active for God!

“ I am,

“ Your affectionate brother,

“ JOHN WESLEY.”

Mr. Crook was reappointed to the Isle of Man, but with only two colleagues instead of three. The Lord graciously encouraged them in their labours by some degree of returning prosperity, and, at the end of the year, they had an increase to the society of one hundred and forty-six: the entire number being two thousand two hundred and sixty-two.

With regard to the variation in the numbers at this period, I am inclined to think that the apparent decrease was not so much in reality as in appearance; and that it arose from a cause which has occasionally operated, more or less, even to the present time. Owing to the peculiar circumstances of this island—the inhabitants in the country parts using chiefly the Manx language; and being thinly scattered through the mountain districts; and few of them possessing much of this world's goods, they have a strong reluctance to meet the preacher at the regular quarterly visitation. The preachers have uniformly regretted this circumstance, but have generally submitted in such cases to write the tickets and intrust them to the care of the leaders: some preachers, however, especially on first going into the island, have positively refused to act upon this plan, and have returned only those classes, the members of which have been willing to meet them for the renewal of their tickets; and this has sometimes occasioned a very serious apparent decrease.

It is not improbable but that Mr. Crook on his return to the island, after an absence of five years, thought it specially became him to discontinue the prevailing practice, which, he could not but perceive, directly militated against the people's spiritual interest, and also against those financial arrangements necessary to the maintenance and extension of the work of God. But admitting this to have been the case, the result makes it quite manifest that even Mr. Crook's

influence was not sufficient fully to weigh against the peculiar circumstances of the Isle of Man.

There is reason to believe that, at this period, many hundreds of the inhabitants had been truly converted to God, a noble band of highly acceptable and laborious local preachers had been raised up to assist in carrying on this glorious work, and several chapels had been erected in various parts of the island: namely, Peel, Kirk Lonan, Kirk Andreas, Douglas, &c. It is highly probable that Peel old chapel was the first, and that it was erected in the year 1777, about two years after Methodism had been introduced. That at Kirk Lonan was built in or about the year 1780. The conveyance of the piece of land, on which the present chapel stands, bears date 8th of May, 1780. This conveyance was made by William Cowin to William Crow, his heirs &c., "to have and to hold, possess and peaceably enjoy, the premises aforesaid, to build a preaching-house for the people called Methodists," &c. The house and premises were conveyed to certain trustees, and properly settled in December, 1787. Since that time the chapel has been rebuilt and enlarged, and many have had reason to thank God for this house of prayer. The conveyance of the land for Douglas chapel is dated 1786: signed and delivered by Margaret Witten, of the first part, and Matthias Corran, Wm. Cain, Danl. Cain, Thomas Caine, James Kayll, John Quane, and Paul Corran, on the second part, in the presence of John Ogylvie and John Gualter. The chapel was built shortly after, and in some years had to be enlarged; but again becoming too small for the increasing congregation, the adjoining premises in Thomas street were purchased in June, 1815, and the present very commodious chapel erected in the course of the following year. The old chapel and premises are still in the possession of the trustees and furnish excellent school accommodation.

Some time after Methodism had been introduced into the parish of Kirk Lonan, Thomas Quark, who was parish clerk, was induced to go and hear for himself; the word was made the power of God to his salvation, and he became a zealous and faithful member of the society. That Thomas Quark, the parish clerk, should go to hear the swaddlers, and become a member of the society, was more than some of the farmers and a few other persons in the parish could well bear, and the church-wardens were induced to complain to the bishop, stating the offence in all its enormity, and no doubt expecting that summary proceedings would be taken, and punishment speedily inflicted; but the good man only replied that, for his part, he thought every means of grace little enough; and, for the present, their hostility was disappointed and discouraged. After a while, the clerk ventured to invite the preachers to lodge at his house, but this was an offence which neither the charity nor the patience of some in the parish could endure. As many as sixteen, including the church-wardens, agreed to proceed in a body to Bishop's Court, and to urge their complaint against the clerk. On the appointed morning, they set off on horseback, having a long journey by way of Sulby. They called upon Thomas Quark, but he desired them to proceed, and said he would meet them there. As soon as they were gone, Thomas made the best of his way on foot over the mountains, and reached Bishop's Court some time before his accusers arrived. When they drew near, they were surprised and grieved to see the bishop and the clerk walking side by side in the grounds, and one of them exclaimed, "we are off for it to-day boys." The clerk took the opportunity of stating his case to bishop Cregan, and informed his lordship that one reason why he had taken the preachers in to lodge, in addition to affording them accommodation, was that he might have a better opportunity of knowing them, and of

gathering from themselves whether the doctrines which they taught were really the same as the doctrines of the church of England; and that he found they were the very same, only they opened the scriptures and made them plainer to the ignorant and unlearned. When his accusers came up, and had stated their grievance, particularly calling his lordship's notice to the fact that the clerk had taken the preachers to lodge at his house, the bishop, after listening to their statement, mildly replied, "well they are his lodgers, and if he were to take heathens in to lodge, I have no right to tell him that he must turn them out."

The opposition now in a great measure ceased, and many of the farmers and others, not only began to attend the preaching, but soon after became members of the society.

At that time, the people were accustomed to place great dependance upon the sacraments of the church, and they were very anxious to know from the clerk, what views the preachers entertained on these subjects. Thomas Quark mentioned this to the preachers, and they generally devoted the morning, when they were at Lonan, to walking out in the fields and on the roads, that they might talk on these things with as many as came in their way, and invite them to come to the clerk's that they might converse together more at length. Thomas Quark continued a consistent member of society, and was the parish clerk and school-master for sixty-two years. He has been dead rather more than twenty years.

I have been informed Mr. Wesley visited Lonan, and that Dr. Coke preached there on two occasions.

There is a highly interesting account in the *Arminian Magazine* for 1788, of a little boy who died in Douglas, which was probably written by Mr. Crook, and is the earliest of the kind, which has come under my notice, in connexion with the Isle of Man. I venture to insert it here.

“ Douglas, Feb. 4, 1788.

“ William Quayle was born in Douglas, in the Isle of Man, October 21, 1778. He seemed to have had the fear of God from his infancy, which produced in him a holy zeal for the glory of God. This he manifested in his frequently reproving sinners, especially his mother : telling her, that she ought not to say such bad words as she frequently did ; which, since she has been deprived of him, has caused her much sorrow of heart, on account of her not paying greater attention to his holy and gentle reproofs. He used also to tell her often that God would be angry with her if she did not amend ; and also reproved the wicked children that were playing in the streets.

“ As soon as he was about three years old, he began to pray every night before he went to bed ; which he would never do but on his bare knees.

“ He was also very tender hearted ; for if his mother chastised any of his little brothers, he would frequently weep over them on account of their folly and suffering. In short, he spent a life (short as it was) to the glory of God : always serious, and never heard to speak a bad word ; but if through any accident or inattention he had done amiss, he would fall down on his knees and ask pardon immediately.

“ He hated the practice of his neighbours' children, because they would not walk in the fear of the Lord ; and although he was as a sparrow upon the house top, yet he kept up a steady determination to please God, which was evinced in all his conversation.

“ In September, 1787, he was seized with his last sickness, which continued about a fortnight. While he was ill, he possessed his soul in patience. He never expressed the least desire for life ; but rather wished to be removed to his heavenly father's house : for he said, ‘ I would rather die than live.’

“ When his father used to express his hope that he would recover, he always replied, ‘ I would rather die than stay here.’ Though a child, he never complained of pain or sickness ; but was patient, and always resigned to the will of God.

“ A few minutes before he died he cried out, ‘ father ! father ! mother ! mother ! O my heaven ! my heaven !’ He then sung a hymn, and desired his mother to turn him in bed, and instantly fell asleep in the arms of his dear Redeemer, Sep. 24, and in the ninth year of his age.”

At the conference of 1788, Mr. George Holder was appointed as Mr. Crook's successor, with two colleagues, and

was reappointed, with Mr. Jonathan Brown as one of his helpers, at the conference of 1789. Mr. Holder was specially suited to the Isle of Man appointment, and Mr. Jonathan Brown had previously laboured in the island with great acceptance and success, and was much beloved by the people. The work prospered in the hands of these men of God, and many were gathered into the fold of Christ.

In a letter which Mr. Holder addressed to Mr. Wesley, when he had been in the island a few months, he intimated that he had not been able to find the number of members which had been returned at the previous conference; to which Mr. Wesley replied thus:—

“ London, February 28, 1789.

“ MY DEAR BROTHER,

“ You say, ‘ the last quarter, when we compared our plans with the minutes of conference, we wanted a considerable number of people whom Mr. Crook had given in to you.’ I cannot understand this. Cannot Mr. Crook cast up a plain account? and surely, neither he nor you, nor any preacher, would willingly give in a false account.

There is something very remarkable in the relation which you give of the life and death of Mr. Charles Laco. ‘ Right precious in the sight of the Lord is the death of his saints.’ And every assistant should take all possible care to procure the best accounts of them that can be had. These accounts are frequently means of awakening men of the world, as well as of encouraging the children of God. In every place, the subscribers to the Magazines will fall off, unless great care be taken. You have need of great diligence as well in this as in all other parts of your office.

“ I am, dear George,

“ Your affectionate friend and brother,

“ JOHN WESLEY.”

Whatever the facts of the case, here referred to, might be, it is evident the deficiency was soon more than made up; for, in the course of the year, hundreds were added to the number returned at the previous conference.

Mr. Holder, full of joy and gratitude, informed Mr.

Wesley of the prosperity which the Lord had graciously vouchsafed; and took the opportunity of pressing him again to visit the Isle of Man. The following is Mr. Wesley's answer.

“Dublin, June 24, 1789.

“MY DEAR GEORGE,

“You send me an agreeable account of the work of God in the Isle. If He will work, who shall stay his hand? I should be glad of an opportunity of seeing my friends that are with you once more; but I cannot reasonably expect it. In my last voyage, the sea affected me more than ever it did before in my life; so that I perceive my voyages draw toward an end. Brother Smith may bring all the accounts to the conference, and will be stationed in England the next year.

“I am, dear George,

“Your affectionate friend and brother,

“JOHN WESLEY.”

Just about this time Mr. Jonathan Brown, also, wrote to Mr. Wesley on the same cheering subject; namely, the great success with which the Lord had been pleased to crown the labours of his servants in the Isle of Man. Mr. Wesley wrote an interesting reply, but his letter is without a date. It must, however, have been written about this time, and under the circumstances referred to above. The letter is as follows:—

“Dear Jonathan,

“You send us welcome news of the prosperity of the work of God in the Isle. A year ago, I was afraid that our members would scarce ever again amount to four and twenty hundred: so they rise now above our hope. I trust now it will be your business thoroughly to ‘purge the floor.’ Purge out all the unworthy members, and strongly exhort the rest to ‘go on to perfection.’ Get as many as possible to meet in band.

“I am, with love to your wife,

“Your affectionate friend and brother,

“JOHN WESLEY.”

A few months before Mr. Holder left the island, having, it is probable, written to Mr. Wesley on the subject, he received the following letter, which, as you will perceive, was written little more than nine months before the death of the writer.

“Aberdeen, May 24, 1790.

“Dear George,

“I have no objection to your being in an English circuit next year, as brother Brown is staying another in the island; which I suppose may be supplied by three preachers this year, as it was the last. When the wit told the world of my being in the water at Portsmouth, I was three or four hundred miles from it. Be zealous for God, and you will see the fruit of your labour.

“I am, dear George,

“Your affectionate friend and brother,

“JOHN WESLEY.”

Mr. Holder left the island, accordingly, and Mr. Jonathan Brown was appointed the superintendent, at the conference of 1790, which, you, Sir, very well know, was the last before Mr. Wesley's death.

Jonathan Brown was a man evidently prepared of God, for the duty to which he was called, and, though for some time greatly perplexed as to his call to the sacred work, he laboured with great diligence and fervent prayer; and the Lord granted him many seals to his ministry, who will, no doubt, be his “crown of rejoicing, in the presence of our Lord Jesus Christ at his coming.”

In addition to his labours in the Isle of Man, he spent several years in Ireland, where he was, especially on one occasion, exposed to imminent danger, but the Lord delivered him, and made him the instrument of salvation to hundreds of the people. After leaving the Isle of Man in the year 1791, he was faithfully engaged, and, in some instances, most astonishingly successful, in various parts of the kingdom, but chiefly in the north of England, till the year 1817, when he was obliged to retire from the regular

work, but survived, gradually sinking under the infirmities of age, till August 1825, when his happy spirit departed "to be with Christ." A few months before his death he observed, "the life which I live in the flesh is a life of faith in the Son of God. Glory be to God for the atonement of Christ! What should I do now were it not for the atonement?" A few days before his death, he referred to having received a clear sense of God's forgiving mercy, when about twenty-two years of age: one said, "were you happy at that time?" to which he answered, with great emphasis, "O! *very* happy, *very* happy." A friend saying, "you was taken out by Mr. Wesley," he replied, with tears running down his cheeks, "yes; I bless God that I ever saw that man; I may say, I never saw such another man." "Your friendship," said one, "will be renewed in heaven." He answered "I hope so; I wish to see all the good men I have known here; but above all, I wish to see the Lord." I will conclude this brief statement with the conference account of this excellent man.

"Jonathan Brown; who was born near Stanhope, in Weardale, about the year 1750, and died in Hull, August 2, 1825. In the seventeenth year of his age, he was convinced of sin; but it was not until he had sought the Lord for nearly five years, that he obtained the knowledge of God's pardoning mercy. In the year 1778, he was employed by the Rev. John Wesley, as an itinerant preacher in his connexion; and he continued to labour in the field of ministerial usefulness, in various circuits both in England and Ireland, for thirty-eight years, when the infirmities of age constrained him to desist from travelling. His disposition was even; his manners were unassuming; and his words few. He cultivated a deeply devotional spirit; and served God with fastings and prayers, night and day. Divine simplicity, habitual seriousness, pathetic exhortation, and powerful appeals to the consciences of his hearers, and

fervent prayers for their salvation, were the most distinguishing features of his character as a minister : and to win souls to Christ was his only object. Although his preaching was not adorned ‘with the enticing words of man’s wisdom,’ it was most signally owned of God in the conversion of sinners from the error of their way, in almost every circuit where he laboured. He suffered much in his last affliction ; but his end was peace. ‘In age and feebleness extreme,’ he gloried in the meritorious sacrifice and atonement of his God and Saviour ; and, ‘only Jesus!’ were the last words he was heard to articulate.”

Having now arrived at the period which marked the termination of the venerable Wesley’s hallowed and useful course, I am sure you will allow me the gratification and advantage of dwelling for a moment on the closing scene of his singularly active and devoted life. He continued to labour as you, Sir, will no doubt remember, till within a very short period of his death. His last public discourse was delivered only seven days before that event took place, from those impressive words, “Seek ye the Lord while he may be found.”

The following extract is from the latter part of Miss Ritchie’s account of the close of this great and good man’s life, as appended to Dr. Whitehead’s funeral discourse on the occasion.

“In the afternoon,” (of the day before his death) “he said, ‘I will get up.’ While his things were getting ready, he broke out in a manner which, considering his extreme weakness, astonished us all, in those blessed words,

‘I’ll praise my Maker while I’ve breath,
And when my voice is lost in death,
Praise shall employ my nobler powers :
My days of praise shall ne’er be past,
While life, and thought, and being last,
Or immortality endures.

‘Happy the man whose hopes rely
On Israel’s God; he made the sky,
And earth, and seas with all their train;
His truth for ever stands secure,
He saves the oppress’d he feeds the poor,
And none shall find his promise vain.’

“When we got him into his chair, we saw him change for death: but he, regardless of his dying frame, said with a weak voice, ‘Lord, thou givest strength to those that can speak, and to those that cannot: speak, Lord, to all our hearts, and let them know that thou loosest tongues.’ He then sung,

‘To Father, Son, and Holy Ghost,
Who sweetly all agree.’

Here his voice failed him, after gasping for breath, he said ‘Now we have done.’ We were obliged to lay him down on the bed from which he rose no more; but after lying still, and sleeping a little, he called me to him, and said, ‘Betsy, you Mr. B——, &c. pray and praise.’ We knelt down, and truly our hearts were filled with a sense of the divine presence. A little after he added, ‘Let me be buried in nothing but what is woollen, and let my corpse be carried in my coffin into the chapel.’ Then, as if done with all below, he again begged we would pray and praise. We called up several friends that were in the house, and all knelt down. Mr. *Broadbent* prayed, at which time Mr. Wesley’s fervour of spirit was visible to every one present; but in particular parts of the prayer his whole soul seemed to be engaged in a manner, which evidently shewed how ardently he longed for the full accomplishment of our united desires. One thing we could not but remark; that when Mr. *B.* was praying in a very expressive manner, that if God was about to take away our father and our head to his eternal rest, he would be pleased to continue

and increase his blessing upon the doctrine and discipline which he had long made his aged servant the means of propagating, and establishing in the world ; such a degree of fervour accompanied his loud *Amen*, as was every way expressive of his soul's being engaged in the answer of our petition. On rising from our knees, he took Mr. *B.*'s hand, drew him near, and with the utmost placidness saluted him, and said, 'farewell, farewell.' Mr. and Mrs. *Rogers*, Mr. *Horton*, &c., &c., drew near the bed-side, and he took the same affectionate leave of them all.

"The next pleasing awful scene was the great exertion he made in order to make Mr. *B.* understand that he fervently desired, a sermon he had written on the love of God should be scattered abroad and given away to every body. Something else he wished to say, but finding we could not understand what he said, he paused a little, and then with all the remaining strength he had, cried out, 'the best of all is, God is with us ;' and then, as if to assert the faithfulness of our promise-keeping Jehovah, and comfort the hearts of his weeping friends, lifting up his dying arms in token of victory, and raising his feeble voice with a holy triumph not to be expressed, again repeated the heart-reviving words, 'the best of all is, God is with us.' Some time after, giving him something to wet his parched lips, he said, 'it will not do, we must take the consequence ; never mind the poor carcase.' A little time after this, seeing Mr. *Rogers*, and Mr. *Rankin* stand by his bed side, he asked, 'who are these ?' (his sight now almost gone preventing him from distinctly knowing his most intimate friends, except in a peculiar light, or by their voice,) being informed who they were, Mr. *Rogers* then said, 'Sir, we are come to rejoice with you ; you are going to receive your crown.' 'It is the Lord's doing,' he replied, 'and marvellous in our eyes.' On being told Mrs. *Wesley* was come, he said, 'He giveth his servants rest.' He thanked her as she pressed his hand,

and affectionately endeavoured to kiss her. On wetting his lips he said, 'We thank thee, O Lord, for these and all thy mercies: bless the church and king: grant us truth and peace through Jesus Christ our Lord for ever and ever!' At another time, 'He causeth his servants to lie down in peace.' Then pausing a little, he cried, 'The clouds drop fatness!' and soon after, 'The Lord is with us, the God of Jacob is our refuge!' He then called us to prayer. Mr. *Broadbent* was again the mouth of our full hearts, and though Mr. WESLEY was greatly exhausted by these exertions, he appeared still more fervent in spirit. These exertions were however too much for his feeble frame, and most of the night following, though he often attempted to repeat the psalm before mentioned, he could only get out,

'I'll praise—I'll praise!'

"On Wednesday morning, we found the closing scene drew near. Mr. *Bradford*, his faithful friend and most affectionate son, prayed with him, and the last word he was heard to articulate was, 'Farewell!' A few minutes before ten, while Miss *Wesley*, Mr. *Horton*, Mr. *Brakenbury*, Mr. and Mrs. *Rogers*, Dr. *Whitehead*, Mr. *Broadbent*, Mr. *Whitfield*, Mr. *Bradford*, and *E. R.* were kneeling around his bed, according to his often expressed desire, without a lingering groan, this man of God gathered up his feet in the presence of his brethren! We felt what is inexpressible. The ineffable sweetness that filled our hearts as our beloved pastor, father, and friend entered his master's joy, for a few moments blunted the edge of our painful feelings on this truly glorious, melancholy occasion."

"Adieu thrice happy spirit! strung for thee,
 Their golden harps in softest symphony,
 The radiant orders of the skies employ,
 And fill the heavens with strains of echoing joy!"

Thy children too,—they gladly meet thee there,
And shouts of transport load the ambient air.
Thee the blest instrument they jointly own,
But breathe their praise primeval to the throne.
Nor less thy powers the grateful theme conjoin,
And give the all of praise to grace divine.”

The Isle of Man continued to be favoured with the labours of three travelling preachers from the death of Mr. Wesley, in the year 1791, to the time that two circuits were formed, which took place at the conference of 1798. The preachers appointed, during the seven years between the death of Mr. Wesley and the division of the island into two circuits, were Messrs Ogilvie, Barritt, W. Franklin, W. Fenwick, W. Martin, J. Phillips, Holder, J. Simpson, Hutchinson, Harris, Cummins, R. Harrison, and Moses. In 1791 the number in society in the island amounted to two thousand five hundred, and at the conference of 1797 it had increased to two thousand seven hundred and fifty. Messrs. Harrison, Cummins, and Moses were the preachers appointed for that year, but Alexander Cummins retired from the work. Mr. Crook was appointed for Charlemont, in Ireland, but there is good reason to conclude that he spent several months of the year in the Isle of Man. This might arise, in some degree, from a partial failure of his health, associated with a painful domestic bereavement which he had recently endured, and partly from the loss which the circuit had sustained in the retirement of one of its preachers. But whatever might be the occasion, I learn from an entry, for that year, in an old circuit book, that the preachers present at the quarterly meeting were “Messrs. Harrison and Moses (J. Crook on a visit).” From the manner in which “1797,” and the words, “Sept. 29th. Dec. (held Jan. 1),” are written, before the names of the preachers present, it is difficult to determine to which of the quarters the entry, as to the presence of the preachers, applies. At the

close of the statement of the September quarterly accounts there is the following record :—

“ I believe the above account is right.

“ J. CROOK.”

The same is done at the close of the statements for December, and March following. The account for March contains this item ;—“ To Mr. H.’s and Crook’s letter bill 3s. 3d. and 6s. 6½d.,” and the account for June, the follow—“ Medicine for J. C. 7s. The accounts for at least two of the quarters seem to have been entered in Mr. Crook’s hand-writing.

It is plain, however, that Mr. Crook was again in Ireland before the meeting of the Irish conference, early in July, and acted as secretary on the occasion ; Dr. Coke being the president for that year.

As the June quarterly meeting in 1798 was the last in which the island formed but one circuit, perhaps, Sir, you will not consider the insertion here of a list of the various places, with the amount received from each, either uninteresting or out of place.

1798—June Quarter.

Douglas	£2 14 6	Scallaby	£0 3 6
Ballamenagh	0 7 0	Ballaclogue	0 8 6
Baldwin	0 3 0	Ronnag	0 3 6
Kirk St. Ann	0 15 6	Ballavarvane	0 14 6
John Cottier’s	0 13 0	Baroole	0 7 0
Thomas Lewin’s	0 12 6	Ballanaas	0 4 6
Middle	0 5 0	Ballavakar	0 7 0
Cooilingle	0 5 6	Peel-town	1 11 0
Ballakelly	0 3 0	Dawby	0 16 6
Ballasalla	0 11 6	Greeby	1 11 6
Castletown	1 4 0	Beergarrow	1 4 6
Howe	0 8 6	Ballaugh	0 18 0
Ballafesson	0 11 0	Sulby	0 13 6
Colby	0 8 0	Mountains	0 5 6

Crebbins	£1	3	0	Ramsey	£0	11	6
Jurby	1	0	0	Maughold	0	16	6
Len.. ..	0	3	6	Kirk Lonan	1	15	0
Loudas	0	6	6	Concan	0	8	6
Ballakaneen	0	19	6	Glenrushen	0	5	0
Kirk Bride	0	16	6	Balladrummond	0	5	6
Ragaby	1	0	0				

In the course of the year, between the conference of 1797 and that of 1798, a very astonishing revival took place in the Isle of Man, and hundreds, yea thousands, were awakened to a sense of their guilt and danger, and induced to unite themselves to the people of God. An extraordinary influence for a time accompanied almost every service, and the Holy Spirit powerfully wrought upon many, without the immediate use of the ordinary means of grace. Very many received the word with joy, and promised to “bring forth fruit with patience.”

Among the fruits of this gracious visitation, I venture to notice more particularly the case of William M’Graa, a native of Cumberland. It seems he had been the subject of divine impressions from early life, and had already become a member of the Methodist society, but, like too many others, rested without a consciousness of the favour of God and the enjoyment of his love. It happened that he was in the Isle of Man in February, 1798, and attended on the 22nd of that month at the Methodist chapel in Douglas. The text on the occasion was, “The end of all things is at hand.” “During the sermon it was powerfully impressed upon his mind, that probably the end of the strivings of God’s Spirit with his soul was at hand. He was much affected, and greatly alarmed at the thought. He made a solemn vow to the Lord, that if he would only manifest his pardoning love to his soul at that time, he would instantly declare it aloud in the midst of the congregation. The Lord graciously took him at his word, and filled him ‘with joy unspeakable

and full of glory !' To use his own language on the occasion, 'I felt (says he,) so much of the power of God that it shook my whole frame.' Then could he testify aloud, 'O Lord, I will praise thee ; though thou wast angry with me, thine anger is turned away, and thou comfortest me.'"

William M'Graa continued "walking in the fear of the Lord, and in the comfort of the Holy Ghost ;" was remarkably circumspect in his conduct, and very zealous in the cause of God.

It is said that being at Douglas on some festive occasion, when a great number of people were collected together in a public part of the town, he and another individual as zealous as himself, pressed into the midst of the throng, earnestly entreating them to flee from the wrath to come, and then, falling down upon their knees, devoutly besought the Lord to have mercy on them ! He lived only a few years after, but was faithful to death, and finished his course with triumphant joy.

Methodism, at this period, seemed to bear down all before it, and it appeared as if the powers of darkness for a time gave way. Many agents were actively employed in extending the work, and "the word of the Lord" had "free course," and was "glorified." What good bishop Wilson wrote in reference to another case is not inapplicable here. "Instances may be given of heathens in the darkest corners of the earth, who have, even at this day, been awakened and converted, by the blessing of God upon the labours and conversation of some very moderately learned, but pious persons. These honest and well-meaning Christians, by their good examples and patience in explaining the great truths of the gospel, have engaged men of very brutish passions, and such as before were supposed to be of an unconquerable ignorance, not only to acknowledge the true God, and his Son our Lord Jesus Christ ; but also to join with them in endeavouring to convince and convert others. And how

this grain of mustard seed may grow, and increase, and spread, God only knows."

You, Sir, I know, will cheerfully admit that when real good is accomplished, wheresoever, or by whomsoever it may be effected, there is increasing cause of joy and thanksgiving among all who love the Lord Jesus Christ in sincerity, and are concerned for the welfare of the souls of men. Then it is, that the merciful purposes of a God of love are in some measure fulfilled, and his church on earth is strengthened and increased.

"They, and they only," says bishop Wilson, "are true Christians, who, not only *believe* the truths, but also obey the laws of the Christian religion." And again, that excellent prelate speaking of the true church says,—"*which is the society of all Christian people throughout the world.*" On the same subject he further writes—"Whenever we name or speak of the *catholic church*, we mean by those words, the whole multitude of Christians, throughout the world, that profess the common faith, and enjoy the administration of the word and sacraments. All these people, wherever they live, or by what name soever they call themselves, make up together *that one body of Christ*, which we call the *catholic church*." I will trouble you with only one more extract on this subject, taken from the good bishop's *Instructions for the Indians*, and then I will conclude this letter, which I fear you will begin to think already too long.

"When, therefore, you see men pay a great regard to *God* and his *laws*, honouring his holy *name*, and his *word*, and every thing belonging to him ; when you see them *just*, and *kind*, and *merciful*, and *not given to revenge*, but ready to *forgive*, and *give*, and *love*, as becomes the followers of Christ ; when you see them *temperate* and *chaste*, *modest* and *humble*, and *dealing with others as they themselves would be dealt with* ; you will have reason to take these for

good Christians, if you are convinced that they do these things out of *love* and *obedience* to God, and as the fruit of faith in the Lord Jesus Christ. On the other hand, if you see among those that call themselves Christians, such as make no conscience of their ways, but lead *careless, idle, useless, or disorderly* lives ; exceeding *fond of the world*, and its *vanities* ; and striving to be *rich and great*, at any rate ; if you see any that live in *adultery or fornication*, or that are *drunkards, spendthrifts, covetous, or oppressors* ; if you see *parents* unconcerned for their children's eternal welfare—*husbands and wives* forgetting or breaking their marriage vows ; *masters and servants* acting in the course of their behaviour, as if they were insensible that *they* have a *master in heaven* ; if you see *men in power* regardless of the honour of that God, whose *representatives* they are ; you may be sure, that *these, and such as these*, are CHRISTIANS WITHOUT CHRISTIANITY, and will be liable to a most severe judgment, for their opposing the gracious designs of God, and of his *Son Jesus Christ*."

I remain, dear Sir,

With grateful remembrance,

Yours affectionately,

J. R.

LETTER SIXTH.

DEAR SIR,

It is with great pleasure that I resume the subject of Wesleyan Methodism in the Isle of Man, and proceed to acquaint you with its operations and results from the time referred to in the latter part of my last communication.

I have already stated that the island was divided into two circuits at the conference of 1798; the two circuits being entered on the minutes of that year thus:—

Isle of Man	{ Douglas, Robert Harrison, Wm. Midgley.
	{ Peel, John Crook, John Moore.

You will perceive that Peel was mentioned as the head of the second circuit, and this continued to be the case till the conference of 1806, when Ramsey was published in the minutes; it is also said that, as the house provided for the married preacher was in that town, it should have been so designated from the first. This, however, I think, is not quite conclusive.

As above stated, Mr. Crook was, at the conference of 1798, again appointed for the Isle of Man; he and Mr. John Moore being stationed as the preachers for Peel.

This was Mr. Crook's third appointment to the island, in addition to his being there in 1775, and again in 1776:

but, during this his last residence in the isle, he suffered much from a most painful and troublesome complaint, which, in a few years after, occasioned his death. He was, nevertheless, of great use in the island, especially at this particular juncture, and displayed uncommon prudence, associated with great forbearance and Christian charity, Through the kindness of my excellent friend, Mr. George Crebbin, I am able to insert two of Mr. Crook's letters, the originals of which are now before me, addressed at this period to the Rev. vicar-general Christian, Kirk Patrick.

“Peel, Aug. 11, 1798.

“REV. SIR,

“I read 50 of y^e foregoing pages of Dr. Squire's book, & (I ask y^e Dr.'s pardon) thought it remarkably jejune: I was looking out for y^e ‘Harmony of Natural and Revealed Religion,’ but in these pages, however, found it not. I then dipped to y^e 73 Page, & read on a while, but from my weakness of Judgment (to be sure it must be) cou'd not receive that instruction which I thought sufficient to pay me for continuing to read y^e Book. I have in my time waded thro' a good many Volumes with little enough instruction; but one which gave me less than this (which from its Titlepage I was led to expect) I never read.

“I am going on with Grotius. I perceive neighbour Le Clerc, in some of his notes. He is fond of y^e subject of y^e *Unity of God*, but I have my doubts whether he is equally fond of a *Trinity of Persons* in that *one God*.--But is not that an odd Note in Page 16th, where he says, ‘He can amend them as He pleases to all eternity; in such a manner as is agreeable to his own Goodness, *tho' he has not yet revealed it to us*?’—I thought he had revealed it to us how he would ‘amend us:’ my Bible tells me so, & so I think does yours. I have long been taught to read any thing which comes thro' his hands with caution; & I doubt Grotius himself got a bad name by being too much handled by him. (Tho' Claude escaped notwithstanding he was handled by Robinson's prolix Notes.) I am only got to y^e 58 Page in making these observations. These long Notes I think are most of them little interesting; but as I have read most of them all I have seen yet in the Universal History, and in Stackhouse's History of y^e Bible, they may appear less so to me.

“I thank you for y^e loan of y^e Craftsman. But I don’t see any thing ascertained about Nelson & Buonaparte ; I doubt y^e good news will evaporate into smoke. I see y^e French news about y^e 2 sunk ships & 4 taken, but hope t’will prove no more than y^e antient veracity of y^e French.

“Some body was telling me, that Capt. Quirk was going to put poor Isab^a Leece out of her little place. Is not this a pity ! Cou’d you not use your good office (if this be so) with your Son-in-law, & get him persuaded to let her have y^e place a little while longer to see if she can bring up that little helpless charge : God wou’d let him be no loser in y^e end if he wou’d help y^e poor widow for His sake who has a great regard for y^e *Widow and y^e Fatherless*. I expect it will not be taken amiss that I mention this to *you* sir, as you are one of y^e servants of this God who takes well all y^e acts of kindness done to his *Wards* as I may call them.

“I am grieved for my poor old friend Mr. H. C.¹ I fear he has lost all patience (& it is well if his *prudence* will not be carried away with it.) One of our Friends in Greeby has written to him it seems (not perhaps with that respect that one might wish,) on acct. of his molesting them when they gave out an Hymn after y^e burial service was ended—‘ & before he got out of the church yard,’—at y^e funeral of that young man who was drowned t’other week. Now I hear he insists upon it that *I* dictated y^e letter, & I suppose he potently believes so ;—altho’ one would think if *haste & prejudice* had not darkened his judgment, he might easily see a difference : The truth is, I shou’d never have counselled any one to write to him on y^e subject, but have borne y^e little affront peaceably ; what was it, compared to what our forefathers endured without answering again ? Can *you* do any thing in this matter, Sir, by way of helping to allay y^e *ferment* into which our poor old friend has fallen ? I wish you cou’d. I wish to live peaceably with all men. I wou’d like to enjoy my privileges to be sure, but I would not *blaze up* all at once if some little rubs came in y^e way ; where is our Xtianity if we do this ? He is it seems *determined* to preach against y^e Methodists as he says : Now our poor dear friend does not know what he does if he persists in so doing : He seems to have forgot what human nature is : & he is likely to drive them to what they (I for one) have an *aversion* to,—just the reverse I fear of what he is aiming at. I love him for former friendship’s sake ; for however perverse he may at present appear, he *was* a friend,

¹ Rev. H. Corlet.

and I do and will acknowledge this: I wou'd willingly bear with him on these accounts, but all are not of my mind. Now Sir, if you have any influence over him, request him to go on his way peaceably, & preach against sinners as he used to do when his mind was better directed than I fear it now is. It is certain he will do more hurt than good if he persists in preaching against us: He knows well that I have some acquaintance with what y^e doctrines of y^e Church of England shou'd be, & her way of explaining y^e Scriptures, her prayers, &c.; & he cannot preach against *us* without injuring *himself* perhaps more than he at present adverts to. But I wish him to have a *private* friendly caution between him and you. God forbid that I shou'd *wish* to hurt my old friend, (& I hope he cannot if he would hurt me,)—no, I wish to be on terms of amity with him & every other clergyman as far as possible: If they will not be so with me as a *Methodist*, I cannot help it. I appeal to *y^e law and y^e testimony* in y^e first place; & if that does not do, I have y^e law of my country & my king to fly to.—But I seek peace and love, with, & to, all men.

“I am, Rev^d Sir,

“Your obliged Bro. in Christ

“J. CROOK.

“N.B. I will borrow y^e Methodist Magazine for this year, if you will take y^e trouble of looking over them. Let me know before I go out of Town to-morrow if you wish to see them. Pray present my respects to Mrs. Christian & y^e family.”

“Peel,

“Oct. 4, 1798.

“REV. SIR,

“I have gone through from end to end Fleetwood's Bible History, & I thank you for y^e loan of it. It might be deemed petulance in me to point out some little mistakes here & there, both in y^e sacred and profane parts,—as they do not affect the substance, so I shall pass them over. We are neither as Authors (or as I said to you) as Readers infallible, & so must be content to bear with each other's mistakes. Dr. Fleetwood is not near so full as Stackhouse, or in his appendix as Prideaux in his connections; nevertheless, I think it is upon y^e whole a good work. His description of happiness & doctrine & practice proper for, and enjoyed by good Christians, is very full considered epitomically, & is found in y^e two last paragraphs in his Appendix, to all which I heartily subscribe, & so wou'd I believe every true Methodist, & so shou'd every Churchman & Dissenter (not indeed

y^e *New Light* Dissenters, who are but refined Deists, Socinians, & some of them Materialists.) What then are we quarelling about? If we are in pursuit of *true happiness*, which according to y^e Dr. & our *Liturgy & Homilies* is ‘a comfortable assurance of an Interest in y^e divine Favour,’ pursued & obtained by y^e Doctrines & practices touched upon, or laid down as y^e Rule in his last paragraph—or as y^e Church says, Article 11th obtained ‘*by faith only*’ (‘*a wholesome doctrine, & very full of comfort,*’) and continued by ‘*good works,*’ which ‘*follow after Justification.*’ Art. 12.—& these persisted in unto our lives’ end,—why we shall do well, because this is y^e true *evangelical* plan of salvation : faith, holiness, and perseverance in every good word & work,—is y^e Xtian’s true Rule to walk in, and walk by. But it is y^e part of every moderate man, to let ‘every man go to heaven in his own way;’—only it wou’d be best if he wou’d get into—or be united to HIM who is *y^e way, y^e truth, & y^e life*, because he says, *no man can come to y^e Father but by HIM.*

“I have, thank God, got my leg much better, but have suffered much pain since I had y^e pleasure of seeing you in y^e cart. I hope God will sanctify y^e dispensation to me for good. Present my respects to Mrs. Christian and family.

“I am, Rev. Sir,

“Your affect^e & oblig^d

“J. CROOK.”

I need not remark on the good sense and excellent spirit which these letters so strikingly display.

Mr. Crook removed from the island at the end of the year, and, though quite inadequate to the regular and full work of a circuit, his Irish friends were anxious to have him with them again. He allowed himself to be put down as a supernumerary for the Dungannon circuit, but, it seems, after spending some months in Leeds, he removed to Liverpool; where he continued to reside for the remainder of that year; being kindly entertained by the affectionate and hospitable friends of that town.

Notwithstanding his severe affliction, which at times occasioned great heaviness and depression of spirit, and rendered it necessary that he should sit or kneel while he delivered

his discourses, he continued to preach with his usual ability, and with a considerable degree of energy and divine power. Though his sufferings of body and mind at this period were frequently more than he could express, yet he never repined, but continued to manifest a feeling of genuine piety, associated with a right judgment and great cheerfulness. He seemed fully resigned to the divine will, constantly maintaining a spirit and conduct in perfect accordance with the following lines :—

“ If in this feeble flesh I may
Awhile show forth thy praise ;
Jesu, support the tottering clay,
And lengthen out my days.

“ Still let me live thy blood to show,
Which purges every stain ;
And gladly linger out below,
A few more years in pain.”

Through the blessing of God upon the means resorted to in Liverpool for the recovery of his health, he was so far restored as to take the place of a regular preacher, in the Birmingham circuit, at the conference of 1800. At the following conference he removed to Dover, and in 1802 was appointed for Rochester. 1803, and 1804, he spent in the Dewsbury and Rotherham circuits, and in 1805 was stationed at Scarborough, in which circuit he exchanged mortality for life, and a momentary light affliction, for an “eternal weight of glory.” This event occurred on December 27th, 1805. Mr. M'Donald, who wrote Mr. Crook's memoir for the *Magazine*, observes :—

“ Mr. Crook's person was rather above the middle size, and rather inclined to corpulence. His complexion was fair and ruddy, and his countenance friendly and engaging. His look was that of discernment and penetration ; his gait

was erect and firm ; far removed from any thing foolish in his dress, he was a pattern of neatness and cleanliness. Being a character the very reverse of eccentric, he attended to rule and order in every thing relating to his person, as well as his profession.

“ With respect to his piety there has been only one opinion concerning it ; nor did his enemies, if he had any, ever call it in question. It was deep as well as genuine. He was equally removed from pharasaic self-complacence on the one hand, and speculative or practical antinomianism on the other.

“ He was well read in that useful science, so little understood by the world, and too little known by professors, *self-knowledge* ; and this led him to that charitable judgment, which he was ever wont to pass on the guilty or unprosperous.

“ His talents for the pulpit were very respectable. His manner of speaking was very natural ; and the arrangement of his subjects discovered the man of judgment, method, and application. He used words merely for the sake of conveying ideas ; hence his sermons were plain and scriptural. He was the very reverse of a weak preacher. He knew the bible well, having conscientiously devoted the first hours of his mornings, (and he rose generally about five o'clock) for perhaps more than thirty years, to reading the scriptures. He was indeed mighty in the divine word, and had a singular felicity in applying it on all occasions. But his reading was not confined to the scriptures ; on the contrary, he was a very general reader, and well acquainted with the best works, both in prose and verse, in our language. He had a fine taste, chaste and correct, and an excellent relish for the beauties of poetry. He sung well, and had a fine ear for music, of which he was allowed to be a good judge : and wherever he was appointed, he delighted to regulate and improve the singing.

“Visiting the flock committed to his care, was to him a pleasing part of his labour, and a part in which the Lord made him a great blessing to many. It was his custom, in general, to ask leave to pray wherever he called, and to notice the children and servants, frequently by name, in prayer. In that duty, as well as in preaching, he was simple, scriptural and fervent. Humility formed a prominent feature of his character. In short, Mr. Crook was a truly apostolic man, in whom gifts and grace were happily united; a man of whom it may be said, *He watched in all things, endured afflictions, did the work of an evangelist, and made full proof of his ministry.*”

Mr. Walter Griffith, writing to Mr. M'Donald, in reference to Mr. Crook, says:—

“For my part, I esteem it one of the most gracious dispensations of the divine mercy towards me, that, when it pleased the Lord to thrust me out into his vineyard, in the year 1784, I was appointed to labour under the superintendency of Mr. Crook, upon the Charlemont circuit. He received me with the affection of a father, helped my feebleness of mind, and tenderly reproved whatever he saw amiss in me. While his conduct afforded me such an example of redeeming time, of doing every thing in its proper season, and of order and diligence in every department of his work, as a Methodist preacher, as I have ever since admired, and wished to imitate, but of which I have fallen very short. He generally rose, at that time, at four o'clock in the morning, and as we were on horseback every day, and were not always favoured with a place of retirement at the end of our journey, he endeavoured to supply that lack by reading on horseback, whenever the weather permitted.

“He was then in the vigour of his days, and in the height of his usefulness. Multitudes attended upon his ministry, ‘the hand of the Lord was with him, and many believed and turned to the Lord.’ Yet never did I observe him

puffed up by his success, in the smallest degree. He rejoiced indeed, but it was with fear, lest any, who made a profession of religion, should not have *the root of the matter in them*, and lest such as had, should be beguiled of their simplicity, and should *end in the flesh*, after having *begun in the Spirit*. To prevent this, he acquainted himself with them individually, as far as possible, and watched over them with all the care and tenderness of a father.

“ You and I became acquainted with him, and each other when we were both young men. To me that acquaintance, and the friendship to which it led, have been a source of much profit and comfort. He is gone to his reward. We follow. There is something inexpressibly solemn and pleasing in the thought. We shall soon be gathered to our fathers, our friendship will be renewed, perfected, and perpetuated for ever.”

The conference record of this eminent man is as follows.

“ John Crook,—called the apostle of the Isle of Man. (See Mr. Wesley’s Life by Dr. Coke, and Mr. Moore, page 421.) He died in the sixty-third year of his age, and thirty-first of his itinerant life. He was a man of good understanding, considerable information, deep and solid piety, great exactness in Christian discipline, and of extensive usefulness, especially in the Isle of Man and the north of Ireland. Into the former of these places he successfully introduced Methodism ; and in the latter he was made the instrument of turning many from darkness to light, and from the power of Satan to God. For the last years of his life he was much afflicted, but was patient in doing good, and enduring pain ; preaching, for the most part on his knees, being unable to stand. The last months of his labours in the Scarborough circuit appear to have been considerably honoured, of the Lord, and he fell asleep in Jesus amid the attentions and tears of the affectionate people of that circuit, on the 27th of December, 1805.” “ He being dead yet speaketh.” “ The righteous shall be in everlasting remembrance.”

From the time that two circuits were formed in the island, which was done at the conference of 1798, two preachers were regularly appointed to each for a series of years.

The conference minutes of 1799 contain a note, appended to the Isle of Man appointment, directing the second preacher in each circuit to change quarterly ; and stating as the reason, that the dwelling-house in Ramsey might be prepared for a married preacher by the next conference. In 1803 there is again a note directing the single men of the two circuits to change every quarter.

The island was constituted a separate district at the conference of 1805 ; Matthew Lumb, who was that year stationed at Douglas, was appointed the chairman, with special authority to visit the Peel circuit as often as he judged proper, and to regulate every thing according to the Methodist rules.

I have already intimated that an extraordinary movement took place in the Isle of Man between the conference of 1797 and 1798. Many in the course of that year were induced to become members of the Methodist society, and the number returned to the conference of 1798 was four thousand eight hundred and forty-seven. It did, however, happen, and I here simply state the fact, that, though there were many who neither became "weary in well doing," nor were "moved away from the hope of the gospel ;" and though the preachers continued to labour with their wonted diligence, fidelity, and zeal, there was a very considerable decrease in number, year after year,* without exception ; so that, at this time, only eight years after the astonishing accession referred to, there were two hundred and eighty-nine less than were reported the year before that accession took place ; and the number continued to decline for the two following years ; so that, at the conference of 1807, there were only two thousand two hundred and thirty-six. But that year the Lord revived his work, and from this

point, there was again an increase without interruption for seven years, and, at the conference of 1814, the number amounted to two thousand nine hundred and thirty, shewing an increase, for that period, averaging about one hundred every year.

In the minutes of 1806 Ramsey, instead of Peel, is inserted as head of the second circuit.

In the year 1807 Mr. George Holder who had been twice previously stationed in the island was again appointed for Douglas, and was the chairman of the district; and the following year he was stationed in Douglas, re-appointed chairman, and charged with the superintendence of both circuits. In the years 1809, 1810, and 1811 he was stationed at Ramsey, continued the chairman of the district, and was specially invested with the general superintendence as before. The young men, in each of these three years were directed to change. In 1812 Mr. John Rawson, stationed at Douglas, was chairman of the district, and that year the single men were *recommended* to change. The next year Mr. John Mercer, who had travelled here some years before, was again appointed to the island and placed in the chair; which was also the case in the year following.

Although during this period, namely from 1797 to 1814, there were many changes, and great variation apparent in the numbers annually returned as members of society in the island, still the work continued, taking an increasingly deep and firm hold, and exerting a beneficial and growing influence throughout every part of the island. The travelling preachers were devoted to their work, and prayed and laboured for the salvation of souls, and they were greatly assisted in their endeavours by a number of local brethren, who would bear comparison with an equal number in any part of the United Kingdom: men of considerable ability, and generally of an excellent spirit, who have laboured hard

and endured much in extending and establishing Methodism, especially in the mountain districts and retired corners of the island, and who have not only proved very efficient in carrying on extensive operations, but highly helpful in securing, through the divine blessing, the desirable result.

I have been informed that, some years ago, a bishop, who had been newly appointed to the see of Man, felt somewhat disconcerted on finding so large a portion of the population who did not immediately and fully conform to the established church, and gave intimation that he should endeavour to bring about an alteration in that respect. A very excellent and prudent clergyman in the island, took the opportunity of placing under his lordship's notice one of the local preachers' plans, and informed him that the large number of men whose names he saw there, were pious, consistent members of the Methodist society, and local preachers in that body, and that they were appointed, as he would perceive, regularly to visit all the parts of the island, and that it would be altogether in vain for him to attempt to put them down. The good sense, and, I would hope, the good feeling of his lordship prevailed, and he concluded to "refrain from these men, and let them alone."

You will, my dear Sir, be better able to form a correct idea of the men and their communication if I call your attention to an interesting, and not unimportant, document, published in the *Methodist Magazine* for 1808; and which I will take the liberty to copy in this letter, as I believe it will be almost as gratifying to you, as it has proved to myself. The document to which I refer is headed as follows:

"Extract of a letter from the Local Preachers in the Isle of Man, to the Methodist Conference, assembled at Bristol, July last."

"Very dear Fathers and Brethren,

"It is with heartfelt gratitude and satisfaction, we now address you,—sensible of the manifold blessings which we have received; not only during the days of our venerable Father, the Rev. John

Wesley, deceased, but also under your *paternal care*. And we hope this our address will be agreeable to *you*, more especially as we have the pleasure to inform you, that the God, whose mercies are over all his works, hath once again visited our favoured Island. Sinners, the most profligate, profane, notorious, and abandoned, like the prodigal son, are returning with bended knees, eyes overflowing with penitential tears, and cries which pierce the heavens, to their gracious Father and their God!—His grace descends—and seeking souls are liberated through faith in the atoning blood!—These are *halcyon* days! may God continue them, until the earth shall be subdued and made subject to heaven's glorious King!

“We have the pleasure to state that our present preachers are men in a high degree, we trust, after God's own heart. They not only preach the gospel, but live it, so as to be followers of their great Lord and Master, who went about always doing good. Their arduous labours, their unanimity and concord, their kindness and condescension, their union with, and affectionate regard to us, and their establishing of prayer-meetings in various parts of the Island, have, under God, been productive of much spiritual good. And God has given them souls for their hire.

“As the work of God in the Island is thus gaining ground, we hope we shall be favoured with the continuance of our present preachers the following year; fearing, at this time, a change might have a contrary effect. We hope, however, that this our wish will not be construed by any preacher, to imply any thing like unkindness towards, or despising of, any other, especially any of those who have formerly been useful in the Island. No; we esteem *those*, as well as our present preachers, highly for their works' sake, and heartily pray for the success of their endeavours, in whatever part of God's vineyard they may be appointed to labour.

“Praying that God may bless your conference with a still greater degree of his divine presence and unction, we remain, in behalf of the Local Preachers,

“Yours sincerely,

“JOHN KANE.

“JOHN MOORE.

“Isle of Man, June 23, 1808.”

While travelling and local preachers thus affectionately unite, and combine and consecrate their energies, and efforts,

and aims to the glory of God, and the advancement of his kingdom in the salvation of souls, in vain will men oppose, or the powers of darkness endeavour to scatter and destroy.

During the period of Mr. Holder's third residence in the island, from 1807 to 1811, it pleased the Lord greatly to bless his labours, in connexion with those of his brethren, and in these five years many hundreds were truly converted to God, and united to his people. While Mr. Holder was stationed in Ramsey, Esther Curphy, a native of that town, died in the Lord in the twenty-ninth year of her age. A short account of this excellent young woman was drawn up by Mrs. Holder, and, as I believe you will be highly gratified with the rich experience, and the devoted conduct which it exhibits, I will take the liberty of introducing it here.

“ Esther Curphy was born in Ramsey in the Isle of Man, in August 1782. From her early days she feared the Lord, and desired to serve him. Her mother and aunt being members of the Methodist society, she attended the Methodist preaching. When nearly fifteen years of age, she was much concerned about her soul; and one Sabbath-day morning, at a prayer-meeting, as Mr. Robert Kerruish was giving out these words, ‘Is it nothing to you, all ye that pass by,’ &c., she was powerfully struck, and wept most of the time that the meeting lasted. That day she wished that some one would ask her to go to class; but no one did so. In the evening she attended preaching; the text was, ‘Awake thou that sleepest,’ &c. She was much affected, and after preaching, cried out aloud. One prayed with her, and the Lord set her soul at liberty, and she went home rejoicing. Some years before this time, the Lord in his providence took her father from her, and her mother a year after that time; so that poor *Esther* was left an orphan at sixteen years of age. When about seventeen she went to Liverpool in the capacity of a servant, where she was kept, by the mercy of God, in his fear and love. In the year 1804, she went to live with that amiable woman, Miss Titherington, and soon after the Lord delivered her from all slavish fear and evil reasoning. She continued to live with Miss Titherington while her health would admit. Having fallen into a deep consumption, in October 1810, she returned to the island,

for the benefit of her native air ; and while able she kept up an interesting correspondence with her mistress. An idea may be formed of the state of her mind from the following extracts :—

“ ‘ My dear mistress, I am sometimes rather better, and at other times very ill ; but hitherto the Lord hath helped me. I beg an interest in your prayers that I may be preserved from murmuring and fretfulness. Last Sunday I was better than usual, and wished to go to my class ; I had not been there for many weeks. I set out, but when I had gone two-thirds of the way, the wind being in my face, I was completely exhausted, and obliged to turn back, and go into the nearest house I was acquainted with. I was disappointed of meeting with my friends, but felt the power of the words, *Peace, be still*. In this way I am going on, saved from one moment to another. When I consider what the Lord hath done for us these last three months, my admiring soul cries out, ‘ Who is a God save the Lord, and who is a rock save our God ? We can say from our hearts, He hath done all things well. May the Lord still keep your life hid in himself, and may you and your family be a distinguished race of Almighty love and favour.’ In Feb. 1811, *Esther* wrote to her mistress as follows :— ‘ I would have written sooner had it been in my power ; but I have been confined to my bed almost ever since I wrote last. Indeed, if I could tell you what I have passed through these last four weeks, it would be a tale of real woe. Oppressed with weakness and pain, I lost my hold of God, and for three weeks was in such a state of wretchedness and confusion of spirit, as it is almost distressing to think of. But I thank the Lord, that on Friday last, he was pleased to rebuke the enemy, and comfort me again. It was often suggested to me, ‘ now you are going to hell, after all your profession ; ’ and I seemed forced to admit it, as I feared that I was losing my meetness for heaven. But I now prove that Satan is a liar. May the Lord preserve me from such another conflict ! I feel my mind weak at times, yet I am frequently comforted with the thought, that, by suffering patiently, I am doing my duty as much as if I was in active life. But sometimes my mind is exercised thus :—Why am I so long a burden to myself and friends, when so many have arrived safe at home, who have not been so long ill as I have been. I feel my weakness both of body and soul. Farewell, my dear Mistress.’

“ This was her last attempt to write. Miss T. wrote to her as follows :— ‘ My dear *Esther*, your long looked for letter I received, and I thank our good God and you for it : I feared you were too ill

to write. Before this time you have received a letter from me, begging of you to get Mr. or Mrs. Holder to write. When I read your account of losing your hold of God, the thought struck me, but he did not lose his hold of you. You would have told me so under like circumstances. I believe your reward in glory will be heightened by that sore conflict. At first, I was much affected by your sufferings, but the Lord, to relieve me, shewed me the reward attached to them. I then felt a glorying in them, and saw that it was all mere mercy that we had any consolation by the way. May the fulness of pleasure at God's right hand fill your thoughts, and inflame your heart! The glorious company of heaven waits to hail you welcome! Methinks your hand will join mine as I pass the gulf of death: then farewell sickness and pain for ever. My soul is kept in peace, stayed on him in whom is the residue of all good, both spiritual and natural. The shortness of life and the uncertainty of all things below, are so deeply impressed on my mind, that I think I am only a sojourner here. I have no doubt you are learning what could only be taught you in your present circumstances. May the everlasting arms embrace you, is the earnest and daily prayer of your affectionate friend. M. TITHERINGTON.'

"After this time, Mrs. H. wrote an account of Esther Curphy to Miss T. Her answer was as follows:—'My dear friend, I was this morning favoured with your very kind letter, for which accept my kindest thanks;—as every thing that relates to my dear *Esther* is highly interesting to me. I thank our God that you are (as you say) where you are, and that you are so graciously disposed to serve my dear *Esther* and me. I believe, from the first time we saw each other, we affectionately loved each other in the Lord; and love is a bond of union which will not be dissolved by the lapse of time, or by death itself. I am striving to join her happy soul in the praises of our God. I feel a wish to be in her state, or in the happy situation of those that wait upon her. You could not do me a greater kindness than to take down a few of her dying words. I do her only justice, when I say that she always opened her mouth in wisdom, and that the law of kindness was on her lips. I never heard her speak a trifling word; and she always saw the best side of every body and every thing. In a word, ever since I knew her, she was uniformly wise and pious; and I bless my God that I ever knew her. Give my Christian love to her, and tell her my soul blesses and praises the Lord for her, and that I wish to have an interest in her prayers; and that I hope soon to join her in the paradise above. The church militant and the church triumphant are but one: they have one source of life and comfort. I

would be glad to see her, but I must give up the thought, and strive to live near to God, that I may see her where parting is not known. I am, my dear friend, yours, M. T.'

"*Esther Curphy* spent many months in an afflicted state, through pain, coughing, and shortness of breath. In one of her wearisome nights, she cried out, 'How long, O Lord! how long!' and bursting into a flood of tears, she said, 'I am waiting my Lord's call. It is a sweet time to me; yes, I am my Lord's, and he is mine.'

" 'Though nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command.'

" At another time, when suffering much, she said, 'Rest without toil, ease without pain, and life without death are in glory.'

" 'A few more rolling suns at most,
Will land me on fair Canaan's coast.'

There I shall sing a song of praise. I thought a while ago, the messenger was come for me. Glory be to my God, he will come!'

" March 25,—I visited her. She said, 'I am lying here as clay.' I said 'You will soon be taken home.' She replied, 'when the discipline hath answered its end.' 'Last night,' (she added) 'I had a sweet view of the excellence of my Lord's dealings with me, in my lying here, from these words, 'every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' And with a lively voice she said, 'I am going to glory.'

" 'There I shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in.'

" At another time she said, 'Glory be to the Lord for his goodness to me; what should I do now without him.' After a sore fit of coughing and pain, she felt a little easier, and said, referring to her body, 'Surely the bark will not come back again. But thy will be done, blessed Jesus, thy will be done! I have given up my *anxious* desire to be with Christ: I leave the time to him. My Lord gives

me to drink a little of the cup that he drank of, in my bodily afflictions ; but he comforts my mind. Himself drank the bitter cup, and trod the wine-press alone, to bring me to holiness, to bring me to glory. O when will this spirit be freed ? My every limb and joint stretches for immortality ; but thy will be done, but how welcome would the call be, come, weary pilgrim, home.' One time when I sat by her she said, ' Glory, glory be to the name of the Lord, I can say, in the midst of my sufferings, *Thy will be done*. Not one hard thought of God passes my mind in my sleepless nights, and afflictive days. I should never have known the power of grace, had I not been in this state of suffering. How doth the Lord support my mind, and keep me in perfect peace !' Once, when I visited her, after speaking a little about her affliction, she said, ' Why do I name this poor body ? I do not want to think or speak a word about it ; my all is in heaven.' I said ' you must feel it while here.' ' Yes,' she said, ' but how am I surrounded with mercies ! how hath my God provided for me a nurse, and every outward comfort ! how kind is my dear aunt ; we feel an increasing union with each other in Jesus.'

" The last time I saw her, I said, ' You have done with the fear of coming back again into this world.' ' O yes', she said, ' I am getting nearer my heavenly home :' and, with her eyes lifted upwards, she added, ' I long to be with my Lord. Yes I shall

" ' Shout by turns the bursting joy,
And all eternity employ,
In songs around his throne.'

" While a friend was praying that the Lord might be with her in the dark valley, she said, ' not dark, there is no darkness in it.' And before we rose from our knees, she lifted up her voice, and said, ' Praise the Lord ! O praise him ! praise him !' This was about seven o'clock in the evening, and I expected to have seen her in the morning ; but that night, April 12th, 1811, her happy spirit took its flight to the paradise of God.

" Mr. H. preached her funeral sermon to an attentive congregation from Rev. xiv, 13, ' And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.'

"MARY HOLDER."

Mr. George Holder, who had spent nine years of his active and useful life in the Isle of Man, was removed from it at the conference of 1812, but he never ceased to take a deep and lively interest in its spiritual welfare ; and he, and his excellent wife, are still affectionately remembered there by several to whom he ministered the word of life.

This pious and devoted servant of the Lord Jesus laboured in two or three circuits after leaving the Isle of Man, but became a supernumerary, and settled at Whitby, in the year 1818. He cheerfully devoted his remaining strength to his heavenly master's service, and did all in his power to preserve the peace and advance the prosperity of the people of God. "He was a man of an amiable disposition, and much respected by all who had the pleasure of his acquaintance. In his death was fully exemplified the doctrine of the psalmist : 'Mark the perfect man, and behold the upright ; for the end of that man is peace.' In disposing of his property, he bequeathed legacies to several of the funds of the connexion, besides giving sums of money towards liquidating the debts on some of the chapels in the Whitby circuit." The following honourable testimony was officially recorded by his brethren.—"George Holder. He was awakened to a sense of his sinful condition at Robin Hood's Bay, under the ministry of the Rev. John Wesley ; and was soon afterwards brought to a saving knowledge of our Lord Jesus Christ. He enjoyed and highly valued the friendship of his spiritual father until the time of that great man's death. He commenced his itinerant labours in the year 1782, and continued them until the year 1818, when the infirmities of age obliged him to desist from travelling ; and he settled at Whitby, where he resided for the remainder of his days. He was one of the first preachers sent by Mr. Wesley to the Isle of Man. He spent nine years, at different periods, among the people there, to whom he was made very useful, and whom he greatly loved. His talents as a minister were

of a useful kind ; his views of our doctrines were clear ; his eye was single ; his efforts were constant ; and there is reason to believe that he was instrumental in winning souls to Christ in every circuit in which he travelled. During the period in which he was a supernumerary, he was to the preachers who laboured in the circuit from time to time a most agreeable helper ; meeting a class, visiting the sick, and preaching as his strength would permit. He was eminently zealous and humble, and as simple as a little child. He died in great peace, November 9th, 1836, aged eighty five years."

Shortly after the removal of Mr. Holder from the Isle of Man, Mr. John Mercer, who had been previously stationed there, and laboured for three years with encouraging success, was again appointed, as one of the preachers, to this interesting sphere of his early ministerial engagements. He now remained in the island for the space of eight years, and, during that period, was not only made a blessing to many, but was highly useful to Methodism in general in the Isle of Man. Various changes were made in the district in connexion with the period here referred to. In 1815 a preacher was put down in the minutes for Castletown, but to change with the Douglas preachers, and Castletown still remaining part of the Douglas circuit. Three preachers, however, were appointed to the Ramsey circuit, and direction given for the second to reside at Peel, and divide his labours between that place and Castletown. This of course was done, and Douglas bore a portion of the expense. In the year 1819, Peel was, in some respects, divided from Ramsey. It stood on the minutes for several years as a separate circuit but the numbers there, were always included in the Ramsey returns, and the financial concerns associated with that circuit. When Peel was thus entered on the minutes in 1819, Mr. Mercer, who had then been three years in each of the two circuits since his reappointment to the island, was

put down for Peel, and divided his labours between that place and the other two circuits, Douglas still bearing its proportion of expense. This does not appear from the minutes, only that, in 1820, he should change with the preachers in the other circuits. Mr. Mercer was, for these eight years in succession, the chairman of the district.

A brief memoir of Mr. Mercer was published in the *Wesleyan Magazine* for 1841. I conclude that the following extracts will not be considered uninteresting or out of place.

“In the year 1802, he was removed to the Isle of Man, where he spent a considerable portion of his public life, and formed connexions of the most endearing and lasting character. The labours of Mr. Mercer in this island were highly acceptable and useful. He was mainly instrumental in introducing, among the societies of this district, some important parts of the Wesleyan discipline, which before had been overlooked or neglected. As a specimen of the extent of his labours at this time, we may give the record of one day's work,—a Sabbath in June, 1820: ‘Preached at Ballasalla at nine, a.m., and gave tickets; afterwards met the teachers of the Sunday-school, and appointed a superintendent. At eleven o'clock preached at Castletown; met the class at three; preached again at six, and met the society, and attended a prayer-meeting at eight.’ Again he says, ‘I have had very much labour for the last six days; but I have found body and mind strengthened for the occasion.’ He used to say, ‘I shall have time enough to rest in the grave.’ The salvation of souls was the mighty object which quickened his footsteps, and sweetened his toils. The Head of the church did not permit him to labour in vain. In March, 1820, he says, ‘I have admitted forty-four on trial, most of whom appear to be under serious impressions. The Lord is still carrying on his work in this favoured island. Nearly one hundred souls have been added to the society in

Dawby, within the last two months.' About this time he remarks, 'I have lately held several love-feasts; wonderfully large companies, and remarkably good times.' Mr. Mercer left the Isle of Man amidst the regrets of an affectionate and hospitable people, and not without the yearnings of fatherly concern for the flock, many of whom had been brought to God by his instrumentality."

This servant of God also continued his active and faithful labours till, in a great measure, incapacitated for their performance by a severe affliction which induced him to become a supernumerary at the conference of 1833; but he still exerted himself in the sacred work as far as his strength would bear. Having continued faithful to death, his divine master graciously crowned his life of mercy "with a triumphant end." I insert the following extract from the conference minutes.

"John Mercer; who was born in Farndale, in the Pickering circuit, December 17th, 1770. From an early period of life he had the fear of God before his eyes, by which he was restrained from the commission of gross sin, and led frequently to think of death and a judgment to come. In the year 1794 he became a member of the Methodist society, and having been usefully employed for some time as a local preacher, he was, in the year 1800, called into our itinerant work. As a Christian, he was distinguished by unimpeachable integrity, steady self-denial, uniform cheerfulness, and deep humility. As a preacher, he was clear, solid, and useful. He was very exemplary in his attention to pastoral duties, particularly in visiting from house to house, by which means he endeared himself to those who might not otherwise have been attracted by his more public ministrations, and kept alive the flame of piety among the people committed to his care. In consequence of a paralytic attack, he was so far enfeebled that, in the year 1833, he was under the necessity of becoming a supernume-

rary ; but he did not lose his love for souls, or his zeal for the glory of God. During a protracted affliction he was graciously supported. A few days before death he said, 'For forty-eight years I have never lost a sense of my acceptance with God. There is not a single cloud in the prospect. I have the fulness of peace and consolation.' He died calmly triumphant, at Birstal, January 26th, 1839, aged sixty-eight years."

In the spring of 1822 an event occurred in Douglas which strongly excited the sympathy of our friends, and produced a powerful impression on the minds of the inhabitants in general. I refer to the sudden death of the Rev. John Braithwaite, on the 19th of May, which, I dare say you will remember, took place in the Isle of Man. As you are aware, he travelled about thirty years, was diligent and faithful, very useful, and greatly beloved and esteemed. The circumstances of the mournful event are stated in the following letter, written on the occasion by the Rev. John Bumstead, who was then travelling in the Douglas circuit.

"How mysterious are the ways of God ! Last week I received a letter from my much respected friend Mr. Braithwaite, saying that he had with him in Whitehaven his daughter, son-in-law, and their four children, from Bradford, and that they had a desire to pay a short visit to the Isle of Man. About the 2nd of June was the time they had then fixed upon. But the weather being fine, and the trader being ready to sail last Friday, they came off at that time. They had but little wind, and that not fair ; and consequently were kept at sea from Friday evening at eight o'clock till Sunday afternoon at three o'clock. Mr. Braithwaite was sick soon after he got to sea : perhaps the sickness brought on his old complaint, the *angina pectoris*. It was with great difficulty that he was got ashore, and brought in a chaise to my house. Medical aid was in a few minutes obtained, but to no purpose. A few minutes after twelve o'clock, he expired in my arms. Mr. B. spoke but few words after he came. I asked him if he was happy in God ; he said, 'Yes, happy !' He repeated several times the following words : 'Though your sins be as scarlet, they shall be white as snow ; though they be red like crimson they shall be as wool.'"

His remains, with those of several more of our beloved brethren, rest in the dust of this island ;

“ Yet these, new rising from the tomb,
With lustre brighter far shall shine ;
Revive with ever during bloom,
Safe from diseases and decline.”

Another very affecting and inscrutable event happened in the Isle of Man in 1825. I refer to the case of Mrs. Margaret Christian, a highly consistent member of our society in Douglas, whose death, which was sudden and unexpected, took place under circumstances of a peculiar character. The following short account was prepared by the Rev. James Anderson, and inserted in the *Wesleyan Methodist Magazine*.

“ Died, October 19, in the Isle of Man, Mrs. Christian in the 46th year of her age. In early life her mind was seriously impressed with the concerns of eternity ; and in some measure she possessed the fear of God ; but being much exposed to worldly company, these promising beginnings of good were as ‘ the morning cloud and the early dew,’ they soon vanished away. About fourteen years ago, she was convinced of her guilt and depravity, and was deeply distressed with an apprehension that she had committed the unpardonable sin, and was beyond the reach of mercy. About this time she joined the Methodist society in Douglas, and continued to seek the Lord in his own appointed ways. The cloud soon dispersed, her fears subsided, and she obtained, through believing in Christ, a sense of God’s favour, which she never lost, nor called in question, to the day of her death. Her Christian experience was clear and satisfactory, both to herself, and those with whom she held Christian communion. She was regular in her attendance on the means of grace, and especially her class-meeting, which she never omitted, unless something very extraordinary interposed to prevent it. The day before she died, she met her class as usual, and for the last time, when she expressed her happiness in God, and her confidence in him, little expecting that in a few hours she should be numbered with the dead : yet so it was. On the following day she received intelligence of her father’s death ; upon which

she expressed her determination to set off immediately, to be present at his funeral, and to spend a few days with her widowed mother. She left home about three o'clock that afternoon, to travel over the mountains, with which she was well acquainted, having frequently gone that way before. Before she reached Snafield, which is the highest mountain in the island, the weather underwent a sudden change. Night came on, the wind blew a perfect hurricane, the lightnings flashed, and the rain descended in torrents. Mrs. Christian, all alone, and far from any human habitation, missed her way; and being unable to bear up any longer against the pelting storm, which blew full in her face, nature became exhausted and she lay down and died. No friend was at hand to succour and relieve; but God was there to comfort his dying child; and angels were there to minister to this heir of salvation, and to conduct her happy spirit far above the storm and tempest, 'Where all is calm, and joy, and peace.' The day of her father's funeral arrived; but she was not there to attend it. A few days after, her husband arrived at her mother's to bring Mrs. Christian home; but what was his surprise, and the surprise of all, when they found that she had not been there! Their fears were excited for her safety, and they dreaded the worst. Messengers were despatched in all directions in search of her, day after day, without success; until Wednesday, the 26th, when her body was found within a mile of her father's house, prostrate in death. How mysterious are the ways of providence! But what we know not now, we shall know hereafter."

The good work continued to prosper, and many were savingly converted to God; though, for several years, about this period, there was no considerable variation in the numbers returned. The Rev. James Anderson, writing about the year 1825, says,—“The first Methodists in the Isle of Man are now rapidly dying away; but the Lord has of late been raising up many young people to fill their places, concerning whom we have cause to hope, that they will follow those who are gone before, and who bore the burden and heat of the day. Unlike their predecessors, they have little opposition to expect from those who are without. Persecution for the sake of religion is now almost unknown in the island. The Lord is reviving his work amongst us;

he is watering the little hills of Zion, and sinners are turning to the Lord. May their number increase daily."

When the cholera prevailed in the years 1832 and 1833, many were aroused from a state of indifference, and led to seek the Lord in good earnest. Places of worship were crowded, meetings for prayer numerous and diligently attended, and as cases occurred of people being in the means of grace one evening and in the silent grave the next, numbers were deeply affected, pleaded with God for mercy, rejoiced in his salvation, and united themselves to those who loved and honoured his name. With very many, the good effects of this solemn and awakening visitation remained. The number in society, as returned to conference in 1832, was two thousand five hundred and twenty-five, but, at the following conference, it was three thousand four hundred, and at that of 1834, three thousand five hundred and sixty-six. It afterwards declined and varied for several years. The district committee, in 1839, referring to the rather serious decrease which had taken place in the course of the year, records the following minute on the subject:—"We are unanimously of opinion that the reduction is not a *real* one, but only in appearance, and arises from no other cause than that of the preachers writing all the society tickets themselves, and giving them to none, but those whose names are regularly entered in our class books or papers, and brought under the inspection of the preachers." This perfectly accords with the intimation which I have previously given. Very much depends, in this matter, on the plan pursued, and the mode adopted in making the annual return, in reference to this somewhat peculiar portion of the Wesleyan field.

The numbers returned in 1842 were two thousand eight hundred and sixty-two, but, in the following year, the number again advanced, and was stated to be three thousand two

hundred and twenty-one. Since that year it has never been below three thousand.

Various alterations took place during the period here referred to, as to the manner of working the circuits in the island, and the form in which the circuits were published in the annual minutes. Sometimes Douglas and Ramsey only were published, but for a short period Castletown was placed on the minutes, under Douglas, but without a number, and then omitted altogether. In 1842 the Douglas circuit was published as Douglas and Castletown, and has so continued to the present time. For several years Peel was placed under Ramsey, with a number, as if entirely separate and distinct: this, however, was never the case, either with regard to numbers or financial arrangements; except in the missionary accounts; and it has now, for several years, like Douglas and Castletown, been published Ramsey and Peel. For a number of years while Douglas had only two preachers, the preacher residing at Peel, divided his labours between that place and Castletown; the Douglas circuit, of course, paying a proportion of his quarterage and board. There never has been, really and in fact, a third circuit in the Isle of Man.

In the year 1834 the Rev. R. Aitkin, a clergyman of the church of England, resident in the isle, offered himself for reception into the Wesleyan connexion as a regular travelling preacher. The offer was respectfully declined.

At the time of Dr. Warren's movement an effort was made to disturb the Manx societies, but the prompt, judicious, and firm manner in which it was met by a few of our leading friends, and the good sense and genuine piety of our people, served, under the divine blessing, to render the attempt unsuccessful. A public meeting was convened by certain persons from a distance, but, during the time of its being held, there were repeated causes of alarm, and several looked

upon this circumstance as no very favourable indication of the divine approval. The peace of the society was preserved, and its prosperity unimpeded.

The societies and congregations in the Isle of Man, have, for many years, taken a lively interest in behalf of Christian missions, and, considering their ability, have liberally contributed to their support.

Many members of our society and congregations have long been accustomed to sustain important offices, and to fill highly responsible situations in the island, and it has rarely occurred that any such have acted an unworthy or dishonourable part.

Some have been called to act as sumners, some as captains of parishes, some as coroners, and a few as members of the legislature; and several as parish clerks and schoolmasters. You will no doubt remember the case of Thomas Quark, who sustained the latter two-fold office for sixty-two years. Another instance has come under my own notice of a rather similar kind; it is that of Mr. John Cowle, lately deceased, who acted as clerk of St. George's church, in the town of Douglas, and who discharged the duties of his office to the very day, and within an hour or two of his death. It has sometimes happened that opposition has been manifested, and some efforts made to induce members of our society to fall from their steadfastness in this matter. This has most frequently occurred when a change of diocesans has taken place; as it has very likely appeared somewhat strange, at the first, that members of the Methodist society, and some of them local preachers, should be acting as clerks and parish schoolmasters. But, in such cases, it has, I believe, been invariably found that the Christian prudence, genuine piety, and truly excellent spirit and conduct of the individuals concerned, connected with the commanding and influential position which Methodism has long maintained in the island, and the favour and blessing of Almighty God, have served to

soften down prejudice and disarm opposition ; so that little or no inconvenience has ensued. These observations immediately apply to the case of Mr. John Cowle, to whom I alluded above.

Mr. John Cowle was a native of Kirk Andreas, in the north of the island ; and born in February, 1769, and was the son of respectable parents. He came to reside in Douglas when about nineteen years of age, and, even at that time, pursued a regular and strictly moral course. He soon after settled in life, and, when about two or three and twenty years of age, became a decided and consistent member of the Methodist society. He was, indeed, early distinguished by that regularity and constancy which he uniformly manifested throughout his long and exemplary life ; and he fully evinced the reality of his own conversion to God by zealously endeavouring to promote the conversion and salvation of others. He soon began to call sinners to repentance, and continued to labour as a devoted, acceptable, and useful local preacher for considerably more than fifty years. He was also a leader in the Douglas society, and for many years one of the trustees of Thomas' street chapel.

John Cowle was the clerk of St. George's church in Douglas for nearly forty-two years, and, through that long period of time, discharged the duties of his office to the entire satisfaction, and real advantage of the highly respectable congregation attending at that place of worship. There was something rather singular connected with his appointment to this situation. The trustees, wishing to procure a person every way suitable for the office, fixed on Mr. Cowle, who was then well known and highly esteemed, as a respectable tradesman, and admired for his strictly moral and religious character. On receiving an application on the subject he thanked the parties, and said he would take the matter into consideration. Being then actively and successfully employed as a local preacher, some fears were entertained that, if he accepted the office of clerk, he must give up preaching altogether, and his usefulness, in that respect, terminate at once. After mature deliberation and fervent prayer, he decided to accept the offer of the trustees, provided they would allow him to keep his place, and fulfil his appointments on the local preachers' plan ; with the understanding that he would provide a person to officiate for him in his absence. The terms were acceded to, and his valuable services secured.

During Mr. Cowle's connexion with St. George's, bishops Cregan, Murray, Ward, Bowstead, Pepys, Short, Shirley, and Eden successively occupied the see of Man, and nearly twenty different incumbents and curates have been regularly engaged in discharging ministerial duties at St. George's church; and though they have all understood Mr. Cowle's character and peculiar position, very few of them have intentionally occasioned him any inconvenience, but most of them have honoured him with their affection and esteem.

An instance did, however, occur some years since in which Mr. Cowle's integrity was put to the test, but which only served to exalt his character, and exhibit it in a more interesting and engaging point of view. One of the bishops above named, having been newly appointed to the see of Man, officiated shortly after at St. George's church, and is said to have proceeded, on the occasion, to make certain strong and uncharitable remarks upon dissenters, and especially upon the Methodists. The discourse being ended, the clerk, as I have been informed, rose and gave out the following verses of the 52nd Psalm:—

“ In vain, O man of lawless might
Thou boast'st thyself in ill;
Since God, the God in whom I trust,
Vouchsafes his favour still.

“ The wicked tongue doth sland'rous tales
Maliciously devise;
And, sharper than a razor set,
It wounds with treacherous lies.”

On the following day Mr. Cowle was summoned to attend his lordship in the neighbourhood of Douglas, and, at the interview which took place, the bishop told him he understood he was a Methodist preacher, and went into the highways to preach to the people, that such proceedings were inconsistent with his office as clerk of the church, and that, if he persevered in this course, he should deprive him of his situation. He wished to know if he understood Greek and Hebrew; and asked him what call he had to preach the gospel? Mr. Cowle replied with great modesty, but with becoming firmness, and said, that as to his office, he never applied for it, but it had been urged, yea, indeed, forced upon him; and that if his lordship thought it proper he would resign it at once. He also stated that he had accepted the

situation only on the condition that he should be allowed to continue to act as a local preacher in connexion with the Methodist body. He further said, that, although he did not understand either Greek or Hebrew, he could speak English as well as most men, and that in understanding and speaking Manx he thought he was inferior to none;—that he believed his call to preach the gospel was as clear, and scriptural, and as good as any man's,—that was, to urge men to “flee from the wrath to come,” by “repentance towards God, and faith in our Lord Jesus Christ.” He begged to assure his lordship that he felt confident he must have been misinformed as to the Methodists and Methodism, and that he was quite wrong in the opinion which he entertained of their doctrinal views and general character and conduct, and humbly requested him to accept a copy of the rules. The bishop was surprised at his honest and dignified bearing, and not less so at the modesty and ability with which he vindicated the cause of Methodism. The interview and explanation proved highly satisfactory; the parties walked into the town together; and from that time they were always very good friends. It is stated that the bishop was shortly after assured by the principal authority of St. George's of Mr. Cowle's exemplary character and great usefulness, and he ever after manifested towards him a feeling of sincere respect and esteem.

It has been justly observed by some who had a long and intimate acquaintance with Mr. Cowle that he was the most constant, regular, and unfailing man, in attending to his engagements, they ever knew. For a considerable period he was in the habit of rising early, and during the winter season, taking his lantern and stick, and so proceeding from house to house to call up the members of the society, that they might attend the early meetings. To one individual commonly called *blind Charley*, he showed special kindness and attention. For many years he scarcely ever failed to call for this poor man,—conduct him to the house of God,—place him by his side,—and at the close of the service take him by the arm, and conduct him safely home. And for a considerable length of time he devoted a portion of nearly every day to reading something good and useful to his afflicted friend.

I have already shown, Sir, that the position in which he was placed, as the clerk of St. George's church, did not induce him to forsake his early friends, or to discontinue his attendance upon those services which he had found so profitable in the commencement of his Christian course. And I think you will also have perceived that, although he was occasionally placed in trying circumstances in connexion with that situation,

yet his divine Master not only enabled him to be faithful, but to act with such a degree of sincerity, prudence, and integrity, in the discharge of his duty, as to secure the approbation, esteem, and affection of those with whom he was officially associated.

To the very last day of his life he was particularly attached and attentive to the Manx service, on Saturday night and Sabbath morning in connexion with the Methodist chapel, and also to the general week night preaching, and Friday night prayer-meeting; and some who often witnessed his presence there can never forget his happy and devout appearance, or the holy fervour of his prayers on some of these occasions. He was, indeed a man of prayer and thanksgiving, and evidently lived and walked in the Spirit. He is remembered to have stated, as much as five and twenty years before his death, that *he had not wilfully grieved the Holy Spirit for twenty years.*

One who knew him well has remarked ;—"As far as human observation can estimate, our late deceased friend may be regarded as a constant and devoted follower of the truth as it is in Jesus; not merely in the sunshine of prosperity, but, when Zion languished and mourned, he still held on the even tenor of his way."

His piety was of a deep and practical character. He would often say, with peculiar emphasis, "If I know anything of myself, I hate sin with a perfect hatred, and desire to love the Lord my God with all my heart." His prospects were of a bright and most encouraging description. The fear of death was taken away, and he expressed himself as having "a desire to depart, and to be with Christ." He would often repeat,—

"My body with my charge lay down,
And cease at once to work and live."

"Mark the perfect man, and behold the upright: for the end of that man is peace."

"Night dews fall not more gently to the ground."

He was, however, deeply sensible of his infirmities, and his reliance was on the atonement and mediation of the ever blessed Redeemer. He would feelingly say,—

"I the chief of sinners am,
But Jesus died for me."

He continued to rejoice in God his Saviour, and to labour on at the command of that divine Master whom he had long counted it an honour to serve, till Sunday, the 19th November, 1848, when after having been publicly engaged in the duties of the holy Sabbath, from an early hour in the morning till about two o'clock in the afternoon, he returned home, and, in little more than one short hour after reaching his dwelling, was called to join the church of the First-born in the more immediate presence of him who died for us and rose again. "Let me die the death of the righteous, and let my last end be like his!"

As the following incident is somewhat peculiar and interesting, I shall not apologise for introducing it in connexion with the above.

Certain repairs and alterations being about to be made in St. George's church, a short time before Mr. Cowle's death, the authorities concluded to remove the throne which had stood there a good many years, and been occasionally occupied by, I believe, all the bishops mentioned in the foregoing account. It is much in the form of a low, comfortable, decent looking pulpit, and as the parties had no thought of appropriating it to any particular use, but were willing to dispose of it to the best advantage, Mr. Cowle offered to make the purchase, and actually did so for a very moderate sum. Having thus possessed himself of what might be deemed a rather interesting relic, he had it directly removed from the church to the large vestry of Thomas' street Methodist chapel, to serve as a pulpit for the Manx preachers on Saturday evening and Sabbath morning.

I will now, my dear Sir, take the liberty of placing before you a few brief accounts of several of the members of society in this island, who have departed this life in the faith and fear of God, knowing that they had a "house not made with hands, eternal in the heavens." Some of them have, wholly or in part, already appeared in the *Wesleyan Methodist Magazine*.

“Died, at Douglas, March 24, 1823, Mr. Thomas Cain, aged seventy-four. He was brought to God in the year 1779, under the ministry of the late Rev. John Crook. He saw the necessity of forsaking all sin, and all sinful company; and being invited to a class-meeting, he soon became a decided character. The language of his heart was, ‘this people shall be my people, and their God my God.’ The Lord manifested himself to his soul as a God of pardoning love. This blessing he retained, and went forward, ‘reaching forth unto those things which are before.’ For more than twenty years he filled the important office of a class-leader, was singularly diligent in attending to the means of grace, and eminently a man of prayer. In the various families with whom his occupation led him to occasional intercourse, there was always something, in his conversation and conduct, that never failed to produce serious impressions; and their unanimous opinion was, ‘If there be a good man in the world Thomas Cain is one.’ He seemed to ripen fast for another world: for a few weeks before he died it was impressed upon his mind that he had not long to live, but he spoke upon the subject like one, ready to go at the shortest warning. The last Sabbath he spent on earth he met in class, and spoke of his Christian experience to the great satisfaction of all present. At night, he retired to rest, and fell asleep; but awoke soon after, stretched himself upon his bed, and quietly fell asleep in Jesus.”

“Died at Ballameanagh, November 24, 1824, Mrs. Mary Corran, wife of Mr. Matthias Corran, aged sixty-seven years; an old disciple who adorned her Christian profession for near half a century. She was the fruit of the late Rev. John Crook’s ministry, a man whose memory is cherished in the Isle of Man with affection and gratitude, as the honoured instrument of turning many to righteousness. Mrs. C. with her husband, then newly married, went to hear Mr. Crook; and they were both awakened to a sense of their perishing condition. Mrs. C.’s convictions were very deep, and in this distressing state of mind she continued for a considerable time, but at last her sorrow was turned into joy. Receiving Christ by faith, she obtained a sense of her acceptance in the Beloved. The joy of the Lord was her strength; and in this strength she pursued her way, until she finished her course with joy. Mr. and Mrs. C. upon receiving the grace of God, almost immediately invited Mr. Crook to their house; where he was entertained with affectionate liberality. This led the way to the opening of their house for the preaching of the gospel, and its walls have since resounded with the glad tidings of salvation for near half a century. At that time they lived in a part of the house which was

occupied by their parents, and were exposed to a storm of persecution, not only from strangers but also from those of their own household. They remained firm to their purpose, to serve the Lord at all hazards, and to do what they could for the spread and establishment of true religion in the island. Several others were awakened, and a society was formed. On Monday, November 15th, she complained of being unwell; on the Tuesday greatly afflicted, but very happy. The same when dying that she had been in life;—a steady, peaceful, pleasant, faithful, resigned, happy Christian. Her daughter expressing her fear that she was going to leave them, she replied, ‘It may be so; but I am happy in my Saviour’s love.’ The parting scene was at hand; and her husband, wishing to hear her voice once more, and to receive her dying testimony for the Lord, inquired, ‘Have you any thing to say to me?’ The reply was, ‘What a happy meeting we shall have above!’ She gently fell asleep, having adorned her Christian profession for forty-five years.”

“September 25th, 1825, at Douglas, Jane Quiggin, in the seventy-sixth year of her age. She lost her sight when very young, which prevented her, in a great measure, from providing for herself; but the Lord raised up friends to provide for her until she was removed unto that heavenly world where there is no want. She was a steady, humble, holy, happy Christian. Her sufferings were great, but her consolations abounded. ‘I do not want to die,’ said she, ‘because I am weary of the world, nor because of my sufferings; but I want to get home to my Lord.’ She left the world praising God; after having adorned the gospel of God our Saviour, in the Methodist connexion, for nearly fifty years.”

“At Douglas, October 1st, 1825, Mrs. Eunice Quiggin, in the thirty-third year of her age. Her mind was early impressed with the necessity of personal religion; and when lifting up her streaming eyes to heaven, as she expressed herself, she found the ‘pearl of great price,’ the knowledge of salvation by the remission of sin. She joined the Methodist society in her fifteenth year, was an active teacher in the Sunday school, and had the charge of a class of children, who were brought under deep concern for their salvation, principally through her instrumentality. She was also appointed leader of a class of young females, which was continued for several years with increasing prosperity. The sick and the dying claimed her special attention; and, as opportunity offered, she was regular in her attendance upon the abodes of disease and death; administering to the afflicted the consolations of religion, by directing them to the Saviour who gave his life

a ransom for all; and in this work of charity and mercy she was happily successful. She was always tender of the character of an absent person, and would often lament the conduct of some professors of religion, who were in the habit of speaking evil of those who were not present to answer for themselves. She was an active collector for our foreign missions; and her last act of mercy was that of going about to collect some money for one of the poor of Christ's flock. On the 24th of September she was severely attacked by disease, which in seven days terminated her useful life. On the morning of the day on which she died, she appeared much better, and hope was entertained that she would recover; but the sun of promise in a few hours set for ever. Mrs. Quiggin was aware of her situation, and talked freely and with much composure of her funeral. She desired her two children to be brought to her, on whom she invoked God's blessing. She kissed them; and when taking leave of the youngest, prayed that God would save her by his grace. Some of her last words were,—

“ ‘See there my Lord upon the tree;
I hear, I feel he died for me.’ ”

‘Praised be God; Glory be to God:’ and in answer to the question, ‘Whether she was in much pain,’ her reply was, ‘I feel none; this bed was never so soft as now; it is to me as a bed of roses.’ She attempted to sing a verse of one of our hymns on heaven, but could only utter two lines; and having struggled a few moments, she arose into eternal life. She had been eighteen years a regular and useful member of the Methodist society.”

“At Douglas, October 16th, 1825, Jane Quark in the twenty-fifth year of her age. When she was about sixteen years of age she began to seek the Lord with all her heart. God was pleased to sanctify a painful dispensation of his providence to awaken the mind of Jane to a concern for her salvation: it was the death of her mother. In July, 1817, she joined the Methodist society in Douglas, and in August following, when meeting her class, she found peace with God, through our Lord Jesus Christ. She never lost the confidence of her ‘acceptance in the Beloved,’ until she saw him ‘face to face.’ She died of a consumption, under which she laboured for seventeen weeks; but which she bore with entire patience and resignation to the divine will. Jesus Christ was the delight of her soul, and the foundation of her hope. She often said, ‘Christ is all to me; I want no more.’ Seeing her friends expressing their grief at her approaching end, she told

them not to weep, and that her death should rather be cause of joy. Just before she expired, one of her friends said to her, 'You seem happy,' she replied, 'Very happy in God;' and immediately after almost imperceptibly fell asleep. Her race was short; but she obtained the prize, and was called to an early crown."

"October 29th, 1825, at Mary-Veg, Kirk St. Ann, Mr. Robert Brew. When the venerable Mr. Crook first visited the island, preaching in the market-places and in the highways, Mr. Brew was one of his earliest hearers. He was informed that the Methodist preacher was propagating a new gospel; but he was determined to hear for himself. The word went to his heart, and he was heard to say, 'He preaches nothing but the truth; and if he can form a society in the island, I am determined that this people shall be my people, and their God my God.' A society was soon formed, and Mr. Brew joined immediately. Persecution raged against the preacher and the infant society; it was at the hazard of their lives that they assembled for divine worship; but Mr. Brew outweathered the storm and lived to see Methodism widely spread, and firmly rooted in the island. In the midst of the tempest his usual observation was, 'I have put my hand to the plough, and I am determined that neither men nor devils shall fright me from my purpose.' His parents were induced to hear for themselves, and were savingly converted to God: their house was opened for the preaching of the gospel, and was one of the first places for the Methodist ministry of the word in the island. Mr. Brew would often repeat the texts, and the heads of the sermons, which he heard from the first preachers, and especially from Mr. Crook, whom he never mentioned but with evident feelings of lively gratitude and affection. The preachers both travelling and local were highly esteemed by him and his wife, in whose house they found a comfortable home. Some of his last sayings were, 'I do not feel that rapture of joy that I have read of in others, but I have solid peace: I can trust in the Lord, and upon him is my soul stayed.' Just before his death, he said to a friend, 'O the Lord is drawing nearer. I can say, 'Now lettest thou thy servant depart in peace for my eyes have seen thy salvation.' Thus died an 'old disciple,' in the eighty-seventh year of his age."

"Dec. 11, 1829, at Ballaugh, aged twenty-six years, Ann Killip. She was from a child the subject of serious impressions, produced by the influence of the Holy Spirit, in connexion with the admonitions of her parents, and the exhortations of the Rev. H. Stowell, whose Sunday school she regularly attended for several years. Soon after the erection of a Methodist chapel in the neighbourhood, she, being then

twenty-two years old, joined the society, before which she for some time had been careless about her salvation. A violent storm, accompanied by thunder and lightning, and the news of the death of her youngest brother by drowning, made her resolve in the strength of the Lord, to devote herself to God. She embraced the first opportunity of meeting in class; which she found to be a means of great spiritual improvement. Much of her time, particularly after she became a Methodist, she devoted to the improvement of her mind; and her progress was very considerable. Her memory was very retentive, and stored with almost all the Methodist hymns; besides many passages, selected with judgment and taste, from the authors to which she had access. There is scarcely an incident related in the *Life of the Rev. John Wesley* which she did not recollect, and in conversation respecting that eminent man, one would have supposed that she had lived in habits of intimacy with him. She also made great proficiency in scriptural knowledge. This is attested in the following extract from a letter by the esteemed clergyman already mentioned:—‘I consider her as having exhibited a beautiful example of early piety. Her resigned behaviour, under her tedious illness, was very exemplary; and her acquaintance with her Bible was remarkable. She said the passages she had committed to memory, when at the Sunday school, were particularly consolatory to her; and that she could, with truth, say of the scriptures,—

‘There my choicest treasures lie.’

She had, at different times, suffered from affliction; and on the 1st of November, 1829, for the last time she became a subject of disease. She believed, from the beginning of her sickness, that it would end in dissolution. She expressed a wish to be fully resigned to her heavenly Father’s will; adding, ‘O that I could love my Saviour more!’ A friend, who called a day or two before she died, before joining in prayer with her, desired her to mention what she particularly needed. Her reply was, ‘O for more faith, more hope, more love!’ The Lord heard and answered her prayers. Her last words were, ‘Lord Jesus come quickly.’”

“At Douglas, Jan. 21, 1830, in the seventy-fourth year of her age, Mrs. Eleanor Kay, widow of Mr. John Kay, many years a local preacher and class-leader in that town, and who died happy in God about eighteen months before her. Mrs. Kay was convinced of her lost estate as a sinner, and, having fled for refuge to the cross of Jesus

Christ, she found the pearl of great price ; God revealed his Son in her heart, and bore witness by his Spirit that her sins were all forgiven. Her joy was great, and she continued to run without weariness, till the Master said unto her, 'Come up hither.' During her last affliction she was greatly supported, having joy and peace in believing. On the morning of the day when she entered the paradise of God, she said to a friend, 'I am strong in the Lord ; I have neither doubt nor fear ; I trust in the merits of the Saviour ; help me to praise Jesus.' She continued in this happy frame of mind, till she fell asleep in him who is the 'resurrection and the life.'"

"March 11th, 1833, at Ballaugh, Mr. Robert Corlett, aged seventy-five. He was an old disciple. Upwards of forty years he had been a member of the Methodist society. The gentleness of his manners, the kindness of his disposition, and the cheerfulness with which he did good on all occasions, obtained for him a place in the esteem and affection of all who knew him. His end was peace."

"May 6th, 1833, Mrs. Harrison in the fifty-third year of her age. When about twenty years of age she removed to Guernsey, and soon after her arrival there she was converted to God through the instrumentality of the preaching of the Methodists. Her conversion was accompanied by the most satisfactory evidence, and was followed by an amiable and unblemished conversation. During the last twenty-five years she was a judicious, faithful, and useful class-leader. Her last illness was protracted, but she was favoured with spiritual enjoyment. A few hours before her death she was heard to say, 'Much pain, much grace, much happiness ! The road is quite plain ; and angels are rejoicing over me. The Lord is my confidence.' She departed this life in great peace."

"May 26th, 1833, Miss C. Christian of Ramsey, aged sixty-nine ; upwards of forty years a member of the Methodist society. The sincerity, simplicity, philanthropy, and humility of this godly woman constituted her a stay and ornament of the church. She suffered much affliction but endured, as seeing him who is invisible. Her heart and her treasure were in heaven ; she longed to depart and be with Christ ; yet she patiently waited for his coming. She practised great frugality that she might be able to minister to the wants of the poor, and support the cause of God. Her legacy of £40 to the chapel proved her attachment to that cause. She was an eminent example of whatsoever things are true, honest, just, pure, lovely, and of good report."

On one occasion, while listening to that good man, and very useful local preacher, W. Cowley, she received a rich baptism of the Holy

Spirit, and was filled with light and love. In his discourse Mr. Cowley spoke of holiness, or full sanctification, as the Canaan into which every believer should be determined to enter at once, and after referring to crossing the Jordan in illustration of his subject, on which he dwelt with great force and feeling, he suddenly exclaimed, "In the name of God I am going over into the land of holiness ! which of you will go with me ?" Miss Christian immediately responded, "I will." She passed the Jordan of death with holy fortitude and joy.

"March 28th, 1834, at Kenna, in the Ramsey circuit, Mr. James Gill, aged forty years ; who for the last seventeen had been an exemplary member of the Methodist society. At the beginning of his religious career, he met with severe trials ; but through divine grace he overcame them all. He was a friend to the cause, and liberal to the poor. For several years he performed the office of prayer-leader and of class-leader, and was the society steward. When on the threshold of eternity, he invited his attendants to unite with him in praising God. In the earnest hope of eternal life he fell asleep in Jesus."

"July 17th, 1834, at Ramsey, aged eighteen years, Elizabeth daughter of Mr. Bridson. To her mental advantages was added that of a person of uncommon loveliness ; yet when under the influence of grace, few were so distinguished as she for humility of deportment. Her convictions of sin were deep and agonizing, but were speedily succeeded by a powerful manifestation of divine love. From the moment she entered into the glorious liberty of the children of God, to the time of her death, she seems to have walked in a clear and uninterrupted sunshine of divine favour ; and her graces rapidly hastened on to maturity. She was attacked with an inflammation of the heart, which terminated in a general debility of the system. She seemed daily to increase in heavenly-mindedness ; and under all her illness manifested a holy resignation. A short time before her death her countenance shone, as it were, with holy joy, and the strains in which she expatiated on the love of Christ charmed every ear. In this happy frame she expired."

"October 22d, 1834, at Colby, Mr. Henry Watterson, aged forty-three. His parents were for many years members of the Methodist society, and in their house the preachers received the kindest entertainment. During their life, however, he remained careless about the concerns of eternity. His father in his dying hours, solemnly charged him not to shut his door against the preachers ; which he punctually fulfilled. He was not without seasons of serious and very painful reflection. When contrasting his own state and character with those of

the servants of God, he would retire, and even weep over himself. When Mr. Talboys was in the island, his convictions were greatly strengthened, and feeling the necessity of salvation, he sought the Lord humbly and earnestly, and was made a happy partaker of forgiveness, and of a renewed heart. Joining the Wesleyan society, he became a steady and increasingly zealous promoter of religion to the day of his death. He was ready to every good word and work. As a local preacher he was punctual and laborious, and often expressed a desire that his former zeal in the cause of sin might not exceed his present zeal for religion. When the cholera prevailed, he was exceedingly active in visiting those who were afflicted with it. He seemed, indeed, as though he felt the necessity of working while it was day. He lived like a man who had the eternal state in view, watching and waiting for his Lord's coming. His affliction was very painful; but such was his patience that no one who saw him would have thought so. He gave to his son a charge similar to that which he had received from his father. Some of his last words were, 'He has cleansed my heart.' Heaven seemed so near to him that he was scarcely conscious of the falling of the earthly tabernacle; and in this state of perfect composure he expired."

"December 3d, 1834, near Grenaby, Mr. William Joughin, aged fifty-three; having been a member of the Methodist society thirty-six years, and a class-leader and local preacher twenty-six. His walk with God was close and uninterrupted; and in his intercourse with men, he was acknowledged to be 'an Israelite indeed.' As a Manx preacher he was popular and useful; being a man of good natural abilities, of studious habits, 'and having an unction from the Holy One.' He diligently applied himself to the study of his bible, and most of our standard works; and his profiting appeared to all. During his affliction, which was long and painful, he experienced manifold temptations. His wife repeated,—

" 'I have an advocate above,
A friend before the throne of love.' "

This gave a fresh impulse to his mind; he put on a cheerful courage; and in the strength of his Lord triumphed gloriously. From that time his confidence was unshaken. He frequently said, 'I will not loose my hold of God.' 'Though he slay me, yet will I trust in him.' "

"December 28th, 1834, at Castletown, Mr. John Kerruish, aged forty years; having been twenty-five years a member of the Methodist society, and long an acceptable and useful class-leader. His piety was

evinced by his uniform walk with God, his genuine meekness, and unfeigned humility. He was a lover of good men, and of the word and ministers of Christ ; and a strict observer of Christian duty. To the last hour of his life, he avowed his cordial belief in the doctrines of Methodism, and conscientious attachment to its constitution and discipline. The society of which he was an ornament has sustained a great loss in his removal. For several months he was the subject of great affliction ; but, by the grace of God, he was enabled to suffer with that fortitude and resignation which Christianity only can inspire. He triumphed over pain and death ; rejoiced with joy unspeakable and full of glory ; and those who were present participated in his joy, and felt as if they were on the verge of heaven."

"March 8th, 1835, at Ramsey, Mr. John Corlett, sen., in the sixty-seventh year of his age. In early life he rested his spiritual safety in a regular attendance upon the ordinances of the established church, till about his twenty-fifth year, when the minister, on the Sabbath before the administration of the sacrament, announced it in the following manner :— ' Dearly beloved, on Sunday next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, that most comfortable sacrament of the body and blood of Christ, to be received by them in remembrance of his meritorious cross and passion, *whereby alone* we obtain the remission of sins.' The last clause was forcibly applied to his conscience ; and he instantly saw himself to be a guilty sinner. He began to frequent the ministry of the Methodists, under which his convictions were increased, and he soon joined the society. One day while following the plough, the Lord spake peace to his soul. He immediately unloosed the horses, and with speed repaired home to proclaim the glad tidings to his family. Having been in the society two years, he was employed as a local preacher ; in which capacity he was engaged till obliged to desist through loss of memory. He kindly entertained the preachers for many years, and manifested an affectionate regard for them to the end of his life. He was a lover of Methodism ; a man of a meek and quiet spirit ; and studied, as much as in him lay, to live peaceably with all men. On the evening of March 1st he was at the preaching : he returned home, and retired to bed, without any apparent indisposition. During the night he was seized with paralysis, which deprived him of the use of one side, and nearly of the power of speech. He continued till the evening of the following Sabbath when he entered into rest."

"May 4th, 1835, at Douglas, Mr. William Kerruish, an old disciple, who had learned of his divine Master to be eminently meek and

lowly in heart. For fifty years he sustained an irreproachable character, having been enabled to adorn the doctrine of God our Saviour in all things. During the whole of that time he was a member of the Methodist society; and about forty-seven years a useful local preacher and class-leader. Many were the gracious words which were uttered by him in his lingering illness; to the termination of which he looked forward with sincere but resigned desire, knowing that he had in heaven a better inheritance. He continued sensible to the last, and died in perfect peace."

"December 28th, 1836, at Ballameanagh, Mr. Matthias Corran, in the ninety-fourth year of his age: a consistent member of the Methodist society for nearly sixty years; during the greater part of which time he filled the office of class-leader with much acceptance. His decease was occasioned by the gradual decay of nature. When asked how he felt, his usual reply was, 'I have no pain either of body or mind;' adding his favourite Manx expression, *Moylley dys Jee flau-nyssee!* 'Praised be the God of heaven!' In conversing with a relative who attended him during his confinement, it was observed, 'There is something awful in death; for it is the wages of sin.' 'True,' replied the aged pilgrim; 'but the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.'"

When Mr. Corran joined the Methodist society, and proceeded so far as to invite Mr. Crook to his house, his father was greatly offended, and did all in his power to induce him to break off his intercourse with the swaddlers. He took an early opportunity of stating to him, in a most serious and solemn manner, that he had made up his mind to disinherit him, and utterly cast him off, unless he would renounce Methodism, but that he would allow him seven days, to consider the subject and make up his mind, before he pressed him for his decision. Mr. Corran deeply felt on the occasion. He had great veneration and love for his father, and it was no light thing to sacrifice all hope of inheriting the family estate, but, through the grace of God, he determined to forsake all that was dear to him in this world, rather than thus sin against God, and risk the salvation of his soul. On the appointed day, his father, who had great affection for him, was anxious to know to what conclusion he had come, and when informed, in a most respectful but firm manner, that his son had concluded to resign his favour, and give up all expectation of inheriting his property, rather than forfeit the kingdom of God, he was almost overwhelmed with grief and wept bitterly. He was, nevertheless, determined to do as he had said, and, in every possible way, to shew his displeasure, and manifest his disapprobation of the conduct of

his son. After some time, however, the mistaken father was led to serious reflection on the subject ; and he could not but admit that in general his son acted with great propriety, that he possessed a right judgment in most things, and that he always manifested great respect and tenderness towards himself. At length he was induced to hear the Methodist preachers himself ; and it pleased God to remove his prejudices and to change his heart. His son was more than restored to the father's affection, and, at his death, succeeded to the estate ; and is now a "partaker of the inheritance of the saints in light." "Them that honour me I will honour." God may try, but he will deliver and bless those who put their trust in him.

"June 15th, 1839, at Ballaskyr, in the Ramsey circuit, parish of Kirk Michael, Mr. John Caine, in the seventy-second year of his age. He joined the Methodists about eleven years after the first society was formed in the island. He was called to share the persecution and obloquy, at that period, liberally poured upon the professors of experimental and practical Christianity ; but he experienced the fulfilment of the promise, 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.' Few men ever attained a higher character for uprightness in business, or sincerity in religion, than Mr. John Caine. For about fifty years, he was one of the most steady, uniform, and consistent members of the Wesleyan Methodist society, that not only the Isle of Man, but the British empire could produce. When he began to act as a local preacher is not known ; but his name was on the plan for 1792 ; nor did he ever omit to attend to his appointments, unless prevented by unavoidable circumstances. The last Sabbath he spent on earth, he supplied his place on the plan at a distance of ten miles. He was repeatedly elected to the office of circuit steward, and was a trustee for a number of chapels. His memory is dear to the poor, who found in him a wise counsellor and a sympathizing friend : many of them have with tears said, 'We shall never see his like again.' The memory of the just is blessed. Amidst all the agitations by which Wesleyan Methodism has been convulsed, Mr. Caine remained the same unflinching friend. He knew the foundation on which his faith was built ; and, rightly appreciating his Christian privileges, he had no sympathy with those who are given to change. On the Monday preceding his death, while superintending some workmen, he received a slight contusion from a stone which rolled against his leg ; but nothing serious was apprehended, either by himself or his medical adviser. He walked to the chapel, and met his class, as usual, on the Wednesday evening ; but on the following day,

the affected part began to assume a very serious appearance; mortification ensued; and on Saturday morning his spirit took its triumphant flight to the paradise of God. Though he was suddenly called he was found ready. But a short time before he expired, he said, 'I find that Jesus is my all-sufficient Saviour.' "

" February 15th, 1841, at Sulby, Mr. Patrick Caley, aged sixty-nine years. At an early period of life, he was brought to the knowledge of the truth through the instrumentality of the Methodist ministers. He united himself to the Wesleyans when they were subject to much reproach and persecution. Having himself found that invaluable blessing, the love of God shed abroad in his heart, through faith in our Lord Jesus Christ, his happy spirit yearned with pity for the souls of his fellow-sinners, and the love of God constrained him to go and entreat them to be reconciled to God. In those days the word of God was precious; and it was no uncommon thing for people to travel from one end of the island to the other to hear the gospel preached, and attend those means of grace which are peculiar among the Methodists. What king George III. once said of the Puritan divines, 'There were giants in the earth in those days,' may, be applied to the first race of local preachers in the Isle of Man. 'They were in journeyings often, and in labours more abundant.' They would frequently travel from twenty to thirty miles on a Sabbath-day to exhort their fellow-sinners to 'flee from the wrath to come,' seeking no higher reward than the blessing of God upon their labours. Among that noble, zealous, and disinterested race of men, Patrick Caley was not the *least* useful. Being blessed with a strong constitution, a good voice, and a sound, scriptural, and experimental knowledge of divine truths, his animating discourses were listened to with delight; and many will be the crown of his rejoicing in the day of the Lord Jesus. After having discharged with fidelity the important duties of his offices as a local preacher and class-leader for nearly half a century, his master called him by a brief affliction, to leave the church militant, and join the church triumphant. His end was peace."

August 25, 1847, at Douglas, Mrs. Jane Mylrea, in the twenty-seventh year of her age. She was convinced of her guilt and danger at an early age, chiefly by the instrumentality of the affectionate and earnest addresses to which she listened in the Douglas Sunday school. She became a member of the Wesleyan Methodist society when about fifteen years of age, and consistently maintained her Christian profession to the end of her course. She did not, however, enjoy that clear and satisfactory conviction of her acceptance in the Beloved till during

her last affliction. It was while a Christian friend was praying with her, that she was enabled to believe on the Lamb of God, "which taketh away the sin of the world." Her soul was then filled "with all joy and peace in believing," and abounded "in hope, through the power of the Holy Ghost." She sent for her immediate relatives that she might tell them what great things God had done for her soul; and she praised the Lord with adoring gratitude and obedient love. The illness which terminated in her early removal from her affectionate relatives and friends, was of several months continuance, but the Lord sustained her throughout the protracted, and very painful dispensation. It was evident on the Thursday before her death, that the solemn event was rapidly approaching; her mind, however, was preserved in peace, and she seemed to derive great comfort from those words, "He ever liveth to make intercession for them." She repeated the delightful truth, and exclaimed, "Glory, glory, glory!" On Saturday evening she received the holy sacrament of the Lord's supper; and it was, indeed, a joyous season. The fear of death was entirely removed and she was enabled to testify that through the atonement and mediation of our Lord Jesus Christ, and for his sake alone, she was saved, and that her heart was cleansed from all unrighteousness. The following were some of her expressions on the occasion:—"Glory be to God!"—"I'll praise my Maker while I've breath;"—"I want to be fully prepared;"—"Sanctified wholly—Glory be to God!"—"Sanctified wholly—Glory be to God!"—repeating the words several times over, and that with an emphasis never to be forgotten by those who heard her. She spoke of the blood of Christ with indescribable emotion, and added, "O how he has comforted me to day in my great affliction!" In the severest paroxysms of pain, her language was, "Help me Jesus"—"He suffered more for me, and shall I refuse to suffer his will!" Her feelings at times were evidently of the most ecstatic character, and she frequently said, "I thought all was over and that I was with my Jesus;" and, "What can be keeping me back!"—"Why do thy chariot wheels delay!"—but added, "Not my will, but thine be done." As her weakness increased, her hallowed peace seemed to abound, and when she was scarcely able to articulate, or modulate her voice, she said, as well as her strength would allow,

" 'Tis Jesus, the first and the last,
 Whose spirit shall guide me safe home;
 I'll praise him for all that is past,
 And trust him for all that's to come.' "

Being asked if she could now trust in Jesus, she turned to the enquirer, and with a look full of expression and beaming with happiness, said, "WHY should I NOT trust in Jesus!" Her last words were, "Bless the Lord!"

At Douglas, August 27th, 1847, Mr. William Craine, in the sixty-eighth year of his age. He was a native of Kirk German, but resided in Douglas for more than fifty years; and for nearly the whole of that long period had been a zealous and useful member of the Methodist society. Through a course of many years he furnished consistent outward proof of the reality of an inward change. He acted as a local preacher for some time in the earlier part of his Christian career, and, to the close of his life, he manifested great love to souls, and a holy zeal in his heavenly Master's cause. For many years, he laboured as a class-leader with affection and fidelity, and on all occasions evinced a feeling of deep solicitude for the afflicted and poor. He habitually cherished a strong attachment to the people to whom he was united, but was a sincere lover of all good men, and earnestly prayed for the peace and prosperity of Zion. He was frequently reminded that this state was not his rest, but he trusted in the Lord, and obtained grace to be faithful, even unto death. His last affliction was only of few weeks' continuance; yet he was soon brought low, and it was evident that his end was near. It was, however, his happiness to be able to say, "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." He fully depended upon the merits of the Lord Jesus Christ, and had no doubt of his acceptance in him. "Religion," said he, "is no cunningly devised fable—Here's foundation—solid rock;" and remarked that the promises were even fuller and sweeter than he had expected; adding, "It's easy work—easy work is dying." On Thursday, the 19th, he was very poorly and weak, but engaged in blessing the Lord and giving thanks to his name. He was greatly revived and cheered by the assurance, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." On Tuesday, the 24th, he was very weak, but calmly waiting for the coming of the Lord. He said, "My God, my God!"—"He is very kind, very kind!" On Thursday, the 26th, it was evident that he was about to finish his course, but he said, "Praise the Lord!" and, with peculiar feeling, repeated,—"The streaming blood divine!" "What an idea," he exclaimed, "putting every thing else at a distance!" On taking hold of his hand, and

bidding him farewell, at the same time saying, "God bless you!" with great confidence and peace he replied, "I believe he will." His end, indeed, was peace.

"September 24th, at Sulby, William Kelly aged seventy-five. Fifty-four years he had been a member of the Wesleyan society; and for nearly fifty years a zealous and useful local preacher. He was naturally somewhat stern and abrupt in his manner, but softened and subdued by the grace and Spirit of God. He had very clear views of the necessity and sufficiency of the atonement, and joyfully realised his interest in it. During the latter part of his life, his public discourses and private conversation were marked by lucid and impressive remarks on the nature and importance of Christian purity; and it was evident that his own mind was under a sanctifying influence. He gradually sank under the infirmities of age, until 'the weary wheels of life stood still,' and he fell asleep in Jesus."

At Douglas, December 5th, 1847, Mr. John Lamplugh, aged twenty-eight years, who, though not a native of the Isle of Man, was united to it by some of the tenderest ties. He was converted to God eight or nine years before his death, and, about the same time, became a member of the Wesleyan Methodist society, to which he continued devotedly attached till the close of his life. In 1842, he was admitted on the local preachers' plan, and shortly after was called to sustain the important and highly responsible office of class-leader. From the commencement of his Christian course he cultivated and displayed a steady zeal in the service of his divine Master, but his piety was evidently deepening as he approached his end. He latterly spoke much, and in a very impressive manner, especially in meeting his class, on the subject of death. Several individuals were powerfully affected with the remarks which he made. At the beginning of his illness, when suffering great pain, he said, "What should I do if I had to seek salvation now!—But all will be well, whether it be life or death, all will be well!" He manifested great thankfulness for the attention which he received in his affliction, especially from his affectionate wife, and said, "God will reward you." For some time before his last sickness he became eminently attentive to the means of grace, and it was apparent to all, that he was rapidly advancing in heavenly mindedness. The word of God was his delight, and he spent much time, in the early part of every day, in the prayerful perusal and diligent consideration of its sacred truths. He was scrupulously exact in his attention to the claims of the holy Sabbath, never allowing any thing of a worldly character to interfere with its hallowed nature and

design : indeed, he would hardly allow necessary temporal things to be attended to on the sacred day. His efforts, in behalf of the sick and afflicted, were prompt, affectionate, and persevering. He observed that he sometimes thought he might suffer, in discharging this duty, from contagious disorders, but that he immediately rose above every thing like fear, when he recollected that God could keep and preserve him in the midst of danger, and that if he permitted him to fall, all would be well. His liberality to the poor extended to the very utmost of his ability. He cheerfully supplied numbers with medicine, money, and provision, and evidently rejoiced in these labours of love. His last illness was but of ten or twelve days' continuance, and it was of such a nature as to prevent his conversing much on any subject ; but, to use his own words, " all was well : " and having lived long in a short time, he sweetly fell asleep, and entered into rest, on the morning of the Lord's day.

At Ballacowin, in the Douglas circuit, January 6th, 1848, Mr. Thomas Cowin, aged seventy years. He lost both his parents in one week, when he was only sixteen years of age. His mother, who was pious and highly esteemed, took every opportunity of impressing the truths of the gospel upon his young and tender mind ; and her affectionate counsels, and earnest warnings, he could never forget : even to the close of his life, he was accustomed to refer to her dying entreaties and prayers, and to attribute his conversion to the blessing of God on her affectionate and pious exertions. Soon after the death of his parents, he began to feel afraid lest the Spirit of God should be taken away from him, and that all hope of salvation would be extinguished for ever. This fear, which he was unable to shake off, brought him to the throne of grace, and after pleading and struggling for a considerable time, he obtained mercy. The Spirit assured him of redemption in Christ, " through his blood," even " the forgiveness of sins." From the time of his conversion he was an eminently steady and consistent member of the Methodist society. Saved himself, he was led to entertain a deep solicitude for the salvation of others, and was careful to seek a preparation for usefulness by prayer, and diligent study of the word of God. His profiting appeared to all ; he was appointed to lead a class, and soon became a local preacher. He did not confine himself to these modes of usefulness, but felt constrained to reprove sin wherever he saw it, and to urge all about him, especially the young, to seek the Lord. He set a high value upon the means of grace, and cheerfully laid aside worldly things for the purpose of attending more immediately to the sacred ordinances and duties of religion. His heart was

weaned from the world, and in all he did in reference to temporal things, he was ever anxious to secure the divine blessing. He often said, "that if he could get enough to satisfy his necessities, pay his debts, and bury his body, all would be right could he but get safe to heaven." About six years before his death, he was impressed with the necessity of obtaining greater blessings. He had a clear sense of God's pardoning love, but he knew that it was his privilege to be cleansed from all sin. Rising before day on the first of the new year, he pleaded mightily with God, and before he rose from his knees, he was filled with holy love. His death was the safe and happy close of a holy, useful life. All was settled peace. He enjoyed more, much more, of the happiness of heaven than he had previously expected to realise on earth: seeing and feeling more than he could express. He passed through death triumphant home. The multitudes who attended his funeral testified the high esteem in which he was held.

"November 12th, 1848, at Regaby, in the Ramsey circuit, aged sixty-nine, John Kneale, esq., who from an early period of life had been a consistent member of the Wesleyan society, and for many years had sustained the offices of local preacher, class-leader, and trustee. At his house the Wesleyan ministers always found a kind reception. He was a man of deep and unaffected piety, unblemished reputation, and extensive usefulness. In his public capacity, he honourably exerted himself for the suppression of vice, especially in the form of drunkenness; he was also much respected and beloved as a general peace-maker. For some years he was a member of the legislature of the island; and in that body he not only creditably maintained, but uniformly adorned, his religious profession. His last illness was long and severe, arising from repeated attacks of paralysis; but he meekly resigned himself to the will of God; and, as long as he was able to articulate, expressed his unwavering trust in the atonement of Christ. His life of active and exemplary piety was at length terminated by a death full of peace and hope."

I must now add to my list of those who have died in the Lord, the truly venerable Richard Thompson, esq., who departed this life, at Douglas, on Tuesday, April 17th, 1849, in the ninety-second year of his age. Mr. Thompson was a native of Northumberland, and is said to have been a descendant of the family of bishop Ridley, who suffered martyrdom in the reign of Queen Mary. He became habitually serious at the age of fourteen years, chiefly through the blessing of God on the influence and affectionate entreaties of a pious sister. Whenever she visited home, it was her invariable custom to use every means in

her power to impress his young and tender mind with the necessity and importance of true religion. He was savingly converted to God when about one or two and twenty years of age, and from that time he was a devoted follower of the Lord Jesus Christ. For several years he was entirely engaged in the duties of the Christian ministry, but, his health failing, he retired from the work, and afterwards became a highly respectable merchant in the city of Glasgow. Though he had deemed it his duty to retire from the sacred office, he did not lose his zeal for the glory of God and the salvation of souls, but continued to labour for the advancement of true religion and the welfare of men. He was an acceptable and useful local preacher, and very efficient class-leader, which offices he retained to the day of his death. He took a very active part in the establishment and maintenance of Sunday schools, and was, for many years, one of the principal supporters, and most constant visitors, of the society for relieving and visiting the sick and afflicted in Glasgow. He never failed to discharge his duty in this work of Christian benevolence whatever the case might be, but visited hundreds, under very painful and dangerous circumstances, without fear, and without suffering the least injury.

For more than twenty years Mr. Thompson has resided in the Isle of Man, and has uniformly manifested love to the Saviour, zeal for the advancement of true religion, and deep solicitude for the ignorant, afflicted, and poor. His mind was peculiarly vigorous, and richly stored with information, especially on the great truths and obligations of divine revelation. He had very clear and enlarged views of "God's great love to all mankind;" and of "the fulness of the blessing of the gospel of Christ;" and could well understand, and clearly set forth, man's great responsibility, and the Almighty's free and overflowing goodness. He could never entertain the idea that a careless, unfaithful professor could be safe, yet, he would have been the last to allow that even the most diligent and devoted could ever justly take any merit or praise to himself. For several years he has been in a great measure prevented, by the infirmities of age, from taking an active part in public life, but has, nevertheless, been deeply interested in the extraordinary movements of the present day.

His last illness was but of short duration, yet it was greatly sanctified to his spiritual good. He himself said it had been the means of deepening his piety, and observed that he was not worthy to be saved. To one who called upon him a few weeks before his death, he remarked, "I think of my end every day," and repeated, in a very impressive manner,

“ ‘Now let me gain perfection’s height ;
 Now let me into nothing fall ;
 Be less than nothing in thy sight ;
 And feel that Christ is all in all.’ ”

He spoke of himself as being nothing, “not,” he added, “that I wish to entertain a false humility.” He then proceeded to state that he wanted more faith, and enlarged on its nature and vast importance. On another occasion, and still later date, though evidently getting weaker, yet perfectly collected and very happy, he stated that the Lord had taken from his heart every thing contrary to love and goodwill, “and that,” said he, “is the gospel :” and exclaimed, “What a wonderful thing is faith !” He responded most devoutly to the various petitions offered up in prayer, especially to such as had reference to himself, his family connexions, and the church of God. At another time, yet nearer his death, he appeared to be gradually sinking, and approaching the end of his course, but it was obvious that he was in a most delightful state of mind, and fully ripening for the inheritance above. He referred to his great weakness and said, “Human nature is very low.” On one repeating, “When I am weak, then I am strong !” he again observed, “Human nature is very low.” “But,” said a friend, “you have more than that : the grace of God is your strength.” He was much affected, and replied, “What should I do if I had religion to seek now ? The Lord Jesus is my all and in all,” repeating the words again and again, and adding, “but it is all mercy, all mercy.” “I thank God he has delivered me from all undue attachment to worldly things : now I have done with all beside ‘Jesus and him crucified.’ ” “It would be very wrong in me to complain.” A friend said, “You have no wish to do that ;” on which he exclaimed, with an expression of countenance which it would be difficult to describe, “Wish to go to hell !” and further observed, “What fools we have been !” and spoke, with deep emotion, of the feelings with which he looked upon the past. Lifting up his hands, he prayed that God would be among the people, that God would bless the people ! and then proceeded as follows :—“I feel no will of my own, but can say, ‘Thy will be done ;’ and am well assured that what God does must be right.” He then repeated, very impressively ;—

“ ‘Thy mercy never shall remove
 From men of heart sincere ;
 Thou sav’st the souls whose humble love
 Is joined with holy fear.’ ”

In this happy frame of mind he continued till he sweetly fell asleep in Jesus. His remains were committed to the dust on Tuesday, April 24th, being followed to their final resting-place on earth by a large number of highly respectable, pious, and affectionate friends. His was, I believe, the first interment in the Kirk Braddan new burying ground. It was a just remark which the truly excellent clergyman privately made on the occasion, "It is a saint that is gone."

It would be very easy, my dear Sir, to multiply these proofs and illustrations of living faith in our adorable Redeemer, but what I have already produced will, I doubt not, be quite sufficient to convince you that, not only in the doctrine, experience, and practice of our most holy religion, as they stand associated with a holy, useful life, but, also, in its peace, fortitude, and joy, as they are connected with a truly happy and triumphant death, our societies in the Isle of Man are one with our societies in England, and in every other part of the world. They live and die in the Lord : and one has justly observed, "People who live and die well must be good." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Believe me to remain, dear Sir,

"In sincerity and in truth,"

Yours affectionately,

J. R.

LETTER SEVENTH.

DEAR SIR,

I now enter on my last letter on Wesleyan Methodism in the Isle of Man ; and that you may have a clear and comprehensive view of the work itself,—of the instrumentality by which it has been carried on,—and of its progress and results, I now proceed to lay before you various lists and statements intimately connected with the whole subject.

LIST OF THE TRAVELLING PREACHERS WHO HAVE BEEN APPOINTED TO LABOUR IN THE ISLE OF MAN.

In the month of July, 1758, Mr. John Murlin visited the island and remained about a week at Ramsey.

Early in the year 1775, Mr. John Crook visited the island, and remained till the month of October. He was then removed to England, but returned to the island in May, 1776, and continued for several months.

In the year 1775 the Isle of Man became part of the Whitehaven circuit, and was regularly visited by the preachers stationed there, who were as follows ;—

1775 John Mason, Joseph Saunderson.

1776 Thomas Wride, Robert Empringham, Richard Seed.

1777¹ John Fenwick, James Barry, T. Rutherford, R. Empringham.

In the year 1778 the Isle of Man became a separate circuit, and the preachers successively appointed were ;—

1778 John Crook, Robert Dall.

1779 John Crook, Martin Rodda.

¹ Mr. Wesley visited the island in the spring of the year.

- 1780 John Crook, Thomas Readshaw.
- 1781¹ Daniel Jackson, Jonathan Brown.
- 1782 Jasper Robinson, Jonathan Brown, Thomas Tattershall.
- 1783 Jasper Robinson, George Button, Edward Burbeck.
- 1784 James Thom, James Bogie, Edward Burbeck.
- 1785 James Thom, John Ogilvie, John Gaulter, John Smith.
- 1786 John Crook, John Ogilvie, Jonathan Crowther, John Ramshaw.
- 1787 John Crook, John Smith, David Barrowclough.
- 1788 George Holder, John Smith, John Wittam.
- 1789 George Holder, Jonathan Brown, Mark Willis.
- 1790 Jonathan Brown, John Barritt, William Franklin.
- 1791 John Ogilvie, John Barritt, William Franklin.
- 1792 John Ogilvie, William Fenwick, William Martin.
- 1793 George Holder, William Fenwick, John Phillips.
- 1794 George Holder, John Simpson, John Phillips.
- 1795 John Barritt, Arthur Hutchinson, Samuel Harris.
- 1796 John Barritt, Arthur Hutchinson, Alexander Cummins.
- 1797 Robert Harrison, Alexander Cummins, John Moses.

DOUGLAS AND CASTLETOWN.²

- 1798 Robert Harrison, William Midgley.
- 1799 John Hudson, William Gilpin.
- 1800 John Hudson, Joseph Kitchen.
- 1801 Robert Dall, William Timperley.
- 1802 Robert Dall, John Mercer.
- 1803 George Douglas, John Poole.
- 1804 George Douglas, William Todd.
- 1805 Matthew Lumb, Abraham Haigh.
- 1806 Matthew Lumb, Abraham Haigh.
- 1807 George Holder, John Squarebridge.
- 1808 George Holder, John Squarebridge.
- 1809 George Thompson, Thomas Davies.
- 1810 George Thompson, Nathaniel Elliott.
- 1811 George Thompson, James Sugden.
- 1812 John Rawson, Nathaniel Elliott.
- 1813 John Rawson, John Mercer.
- 1814 John Mercer, John Sedgwick.

¹ Mr. Wesley again visited the island in the spring of the year.

² Occasionally Castletown has been entered on the minutes of conference as if forming a separate and distinct circuit, but it has always been connected with Douglas.

- 1815 John Mercer, Robert Watkin, George Clarke.
- 1816 Edward Wilson, John Kemp, Ralph Gibson.
- 1817 Edward Wilson, John Kemp, Ralph Gibson.
- 1818 Joseph Burgess, jun., Calverly Riley.
- 1819 Jos. Burgess, jun., John Heap, Calverly Riley, supernumerary.
- 1820 John Heap, George Barker, Calverly Riley, sup.
- 1821 John Bumstead, George Barker, Calverly Riley, sup.
- 1822 John Bumstead, George Barker, Calverly Riley, sup.
- 1823 John Bumstead, Thomas Talboys, Calverly Riley, sup.
- 1824 James Anderson, Thomas Talboys, Calverly Riley, sup.
- 1825 James Anderson, William Flint.
- 1826 James Anderson, William Flint.
- 1827 John Wright, Nathaniel Elliott, James Anderson, sup.
- 1828 John Wright, William Allen.
- 1829 William Constable, John Gick.
- 1830 William Constable, John Gick.
- 1831 William Constable, William Pemberton.
- 1832 Joseph Dunning, William Pemberton.
- 1833 Samuel Broadbent, William Pemberton.
- 1834 Samuel Broadbent, John Keeling, William Henley.
- 1835 Samuel Broadbent, John Keeling, Francis Ward.
- 1836 James Shoar, Jeremiah Pontefract, Francis Ward.
- 1837 James Shoar, Jeremiah Pontefract, W. H. Robson, John Cannell.
- 1838 Robert Heys, John Collier, John Cannell.
- 1839 Robert Heys, John Collier, John Cannell.
- 1840 Robert Heys, John Gregory, David Edgar, George Warren, sup.
- 1841 Wm. France, Wm. Stevinson, Sam. Lucas 1st, G. Warren, sup.
- 1842 Wm. France, Wm. Huddleston, Samuel Atkinson.
- 1843 Edward Sumner, Wm. Huddleston, Samuel Atkinson.
- 1844 E. Sumner, F. Barker, R. J. T. Hawkesley, W. Constable, sup.
- 1845 E. Sumner, F. Barker, R. J. T. Hawkesley, W. Constable, sup.
- 1846 James Rosser, John G. Cox, James Allen 3rd.
- 1847 James Rosser, John G. Cox, James Allen 3rd.
- 1848 James Rosser, Charles Currelly, Theophilus Talbot.

RAMSEY AND PEEL.¹

- 1798 John Crook, John Moore.
- 1799 John Moore, William Midgley.

¹ Published in the minutes of conference for several years as Peel circuit, and afterwards Peel was occasionally entered as if separate and distinct from Ramsey, but it has never been, in every respect, a separate circuit.

- 1800 Thomas Ingham, John Moore.
- 1801 George Douglas, Joseph Kitchen.
- 1802 George Douglas, John Poole.
- 1803 Charles Bland, John Mercer.
- 1804 John Mercer, Thomas Sawyer.
- 1805 William Beswick, James Johnson.¹
- 1806 William Beswick, James Johnson.
- 1807 George Thompson, William Dalby.
- 1808 George Thompson, Michael Cousin.
- 1809 George Holder, William Homer.²
- 1810 George Holder, William Homer.
- 1811 George Holder, Nathaniel Elliott.
- 1812 John Gill, James Sugden.
- 1813 John Gill, Robert Morton.
- 1814 John Rawson, George Clarke.
- 1815 Edward Wilson, Ralph Gibson.
- 1816 John Mercer, Joseph Burgess, jun.
- 1817 John Mercer, Joseph Burgess, jun.
- 1818 John Mercer, John Kemp, Enoch Broster.
- 1819 John Kemp, Enoch Broster, John Mercer.
- 1820 James Hopewell, Richard Allen, John Mercer.
- 1821 James Hopewell, Richard Allen, Humphrey Stevenson.
- 1822 Richard Pattison, Thomas Wilkinson, Humphrey Stevenson.
- 1823 Richard Pattison, Thomas Wilkinson, George Barker.
- 1824 Richard Pattison, Thomas Wilkinson.
- 1825 George Barker, Abel Dernaley, Nathaniel Elliott.
- 1826 George Barker, Robert Totherick, Nathaniel Elliott.
- 1827 George Barker, Thomas Jewell, William Allen.
- 1828 Joseph Womersley, Thomas Jewell, Joseph Forsyth.
- 1829 Thomas Hall, John Hannah, jun., John Roberts.
- 1830 Thomas Hall, John Roberts, John Hannah, jun.
- 1831 Thomas Stephenson, John Gick, John Talbot.
- 1832 Thomas Stephenson, John Gick, John Talbot.
- 1833 George Clarke, Jeremiah Pontefract, Joseph Moorhouse.
- 1834 George Clarke, Jeremiah Pontefract, Joseph Moorhouse.

¹ In the minutes of conference Thomas Sawyer stands appointed a second year, but it seems about the time of conference he left the island and never returned, but died shortly after in Westmoreland; James Johnson was sent to supply his place.

² In the minutes of conference it is merely said, "one more to be sent." William Homer was sent accordingly.

- 1835 Thomas Catterick, Jeremiah Pontefract, Levi Waterhouse.
 1836 Thomas Catterick, John Collier, Joseph T. Wilkinson.
 1837 Robert Mainwaring, John Collier, Joseph T. Wilkinson.
 1838 Robert Mainwaring, James B. Holroyd, William H. Robson.
 1839 James B. Holroyd, George Warren, William Shearman.
 1840 James B. Holroyd, Samuel Healy, John Cannell.
 1841 Peter Prescott, John Cannell, David Edgar.
 1842 Peter Prescott, John Cannell, David Edgar.
 1843 Peter Prescott, Samuel Taylor, John S. Jones 1st.
 1844 Samuel Taylor, John Connon, John S. Jones 1st.
 1845 Samuel Taylor, John Connon, John S. Jones 1st.
 1846 William Simpson, John Connon, Thomas H. Brocklehurst.
 1847 William Simpson, Myles C. Dixon, Thomas H. Brocklehurst.
 1848 William Simpson, Myles C. Dixon, Thomas H. Brocklehurst.

A LIST OF PREACHERS WHO HAVE FILLED THE CHAIR IN THE ISLE OF MAN, SINCE IT BECAME A SEPARATE DISTRICT IN THE YEAR 1805, TO THE YEAR 1848.

YEAR.	NAME.	YEAR.	NAME.
1805	Matthew Lumb.	1827	John Wright.
1806	Matthew Lumb.	1828	John Wright.
1807	George Holder.	1829	William Constable.
1808	George Holder.	1830	William Constable.
1809	George Holder.	1831	William Constable.
1810	George Holder.	1832	Joseph Dunning.
1811	George Holder.	1833	Samuel Broadbent.
1812	John Rawson.	1834	Samuel Broadbent.
1813	John Mercer.	1835	Samuel Broadbent.
1814	John Mercer.	1836	James Shoar.
1815	John Mercer.	1837	James Shoar.
1816	John Mercer.	1838	Robert Heys.
1817	John Mercer.	1839	Robert Heys.
1818	John Mercer.	1840	Robert Heys.
1819	John Mercer.	1841	William France.
1820	John Mercer.	1842	William France.
1821	John Bumstead.	1843	See Liverpool district.
1822	Richard Pattison.	1844	Edward Sumner.
1823	Richard Pattison.	1845	Edward Sumner.
1824	Richard Pattison.	1846	James Rosser.
1825	James Anderson.	1847	James Rosser.
1826	James Anderson.	1848	James Rosser.

LIST OF PREACHERS WHO HAVE BEEN STATIONED IN THE ISLE OF MAN, AND WHO ARE OFFICIALLY REPORTED TO HAVE DIED IN THE WORK; SHOWING THE PERIOD WHEN THEY COMMENCED THEIR REGULAR MINISTRY, AND THE YEAR OF THEIR DEATH.

	COM.	DIED.		COM.	DIED.
Anderson, James	1789	1840	Johnson, James	1805	1834
Barker, George	1813	1829	Kitchen, Joseph	1799	1818
Barritt, John	1786	1841	Lumb, Matthew	1783	1847
Barry, James	1774	1783	Martin, William	1792	1795
Bland, Charles	1785	1804	Mason, John	1764	1810
Bogie, James	1782	1837	Mercer, John	1800	1839
Brown, Jonathan	1778	1825	Midgley, William . .	1798	1823
Burbeck, Edward	1783	1787	Moses, John	1797	1801
Button, George	1779	1822	Ogilvie, John	1782	1839
Constable, William . .	1806	1845	Pattison, Richard . .	1791	1839
Crook, John	1775	1805	Pontefract Jeremiah	1824	1845
Crowther, Jonathan . .	1784	1824	Poole, John	1799	1847
Dall, Robert	1772	1828	Robinson, Jasper . .	1776	1797
Dunning, Joseph	1812	1836	Rutherford, Thomas	1772	1806
Elliott, Nathaniel . .	1809	1842	Seed, Richard	1768	1805
Empringham, Robert .	1771	1792	Simpson, John	1790	1743
Fenwick, John	1755	1787	Smith, John	1785	1825
Fenwick, William . .	1792	1807	Squarebridge, John	1806	1844
Gaulter, John	1785	1839	Sugden, James	1809	1844
Gibson, Ralph	1815	1848	Tattershall, Thomas	1781	1822
Gick, John	1821	1836	Thompson, George . .	1802	1839
Gill, John	1806	1837	Timperley, William	1794	1837
Gilpin, William	1799	1842	Todd, William	1804	1830
Haigh, Abraham	1803	1810	Warren, George	1825	1841
Hall, Thomas	1811	1847	Wilkinson, Thomas	1822	1827
Harris, Samuel	1794	1796	Willis, Mark	1788	1795
Holder, George	1782	1836	Wilson, Edward	1810	1842
Hudson, John	1793	1833	Wittam, John	1767	1818
Hutchinson, Arthur	1794	1834	Wride, Thomas	1768	1807
Ingham, Thomas	1793	1843	Wright, John	1805	1839
Jackson, Daniel	1778	1824			

NUMBER OF MEMBERS IN THE SOCIETY IN THE ISLE OF MAN, FOR EACH YEAR, FROM 1775 TO 1848, INCLUSIVE.

Years.	Douglas and Castletown.	Ramsey and Peel.	Total.	Years.	Douglas and Castletown.	Ramsey and Peel.	Total.
1775	53	1779	..	..	1051
1776	155	1780	..	..	1486
1777	500	1781	..	..	1597
1778	620	1782	..	..	1683

NUMBER OF MEMBERS IN THE SOCIETY, &c., CONTINUED.

Years.	Douglas and Castletown.	Ramsey and Peel.	Total.	Years.	Douglas and Castletown.	Ramsey and Peel.	Total.
1783	..	..	1758	1816	1258	1670	2928
1784	..	..	2121	1817	1176	1500	2676
1785	..	..	2422	1818	1139	1358	2497
1786	..	..	2433	1819	1175	1400	2575
1787	..	..	2116	1820	1222	1463	2685
1788	..	..	2262	1821	1200	1350	2550
1789	..	..	2569	1822	1163	1350	2513
1790	..	..	2580	1823	1163	1350	2513
1791	..	..	2500	1824	1200	1400	2600
1792	..	..	2400	1825	1240	1470	2710
1793	..	..	2330	1826	1240	1416	2656
1794	..	..	2430	1827	1167	1301	2468
1795	..	..	2433	1828	1100	1300	2400
1796	..	..	2433	1829	1100	1250	2350
1797	..	..	2750	1830	1100	1240	2340
1798	..	..	4847	1831	1100	1200	2300
1799	..	..	4100	1832	1140	1385	2525
1800	..	..	3620	1833	1640	1760	3400
1801	1200	1900	3100	1834	1829	1737	3566
1802	1146	1791	2937	1835	1724	1719	3443
1803	1140	1753	2893	1836	1725	1528	3253
1804	1053	1473	2526	1837	1692	1508	3200
1805	1025	1436	2461	1838	1612	1500	3112
1806	929	1436	2365	1839	1435	1410	2845
1807	942	1294	2236	1840	1441	1419	2860
1808	1000	1450	2450	1841	1478	1484	2962
1809	1010	1530	2540	1842	1340	1522	2862
1810	1100	1560	2660	1843	1571	1650	3221
1811	1160	1600	2760	1844	1440	1750	3190
1812	1160	1730	2890	1845	1448	1750	3198
1813	1241	1664	2905	1846	1351	1700	3051
1814	1300	1630	2930	1847	1386	1623	3009
1815	1260	1651	2911	1848	1397	1653	3050

LIST OF LOCAL PREACHERS IN THE DOUGLAS AND CASTLETOWN, AND RAMSEY AND PEEL, CIRCUITS, RESPECTIVELY, AS PUBLISHED ON THE PREACHERS' DOUBLE PLAN FOR MAY, JUNE, AND JULY, 1848.

The letters *e.* and *m.* following the names shew whether the Preacher preaches in English or Manx.

DOUGLAS AND CASTLETOWN.

W. Fargher, *m.*
 J. Cowle, *m.*
 R. Thompson, *e.*
 J. Cretney, *e. m.*

A. Lewthwaite, *e.*
 J. Kermode, *m.*
 T. Cain, *m.*
 W. C. Quiggin, *e.*

LIST OF LOCAL PREACHERS, &c., CONTINUED.

W. Quayle, *m.*
 J. Brew, *m.*
 W. Corkill, *e. m.*
 A. Clarke, *e. m.*
 R. Kneen, *m.*
 W. Creer, *m.*
 J. Skillicorn, *m.*
 J. Gell, *m.*
 J. Duggan, *m.*
 J. Qualtrough, *m.*
 W. Gell, *m.*
 W. Bridson, *m.*
 T. Mylrea, *e. m.*
 J. Cowin, *m.*
 W. Cain, *m.*
 P. Kelly, *m.*
 R. Cannell, *e.*
 T. Davidson, *e.*
 F. Ward, *e.*
 C. Cormode, *m.*
 T. Cain, *m.*
 W. Costain, *m.*
 J. Kelly, *e.*

P. Grave, *e.*
 F. Cubbon, *e. m.*
 J. Clague, *e.*
 E. Corkill, *m.*
 W. Quirk, *m.*
 R. Clague, *m.*
 G. E. Allen, *e.*
 W. Kennaugh, *m.*
 W. Tyson, *e.*
 J. Watterson, *e.*
 S. Johnson, *e.*
 H. Ash, *e.*
 J. Cain, *m.*
 J. Clague, *m.*
 J. Crebbin, *m.*
 J. Kermode, *e. m.*
 A. Lewthwaite, *e.*
 J. Sansbury, *e. m.*
 W. D'Bruin, *e.*
 W. Evans, *e.*
 H. Hughes, *e.*
 D. Cormode, *m.*

RAMSEY AND PEEL.

T. Cowley, *m.*
 H. Clucas, *m.*
 R. Radcliffe, *m.*
 J. Kneale, *e. m.*
 John Corlett, *e. m.*
 J. Kelly, *m.*
 D. Garrett, *e. m.*
 J. Cleator, *m.*
 J. Radcliffe, *m.*
 S. Corris, *m.*
 M. Summers, *e.*
 C. Kerron, *m.*
 W. Callister, *e.*
 J. Moore, *e. m.*
 J. Cowley, *m.*
 W. Boyd, *m.*
 T. Crennell, *m.*
 J. Gale, *m.*
 R. Howland, *m.*
 T. Kewley, *m.*
 J. Quilliam, *m.*
 P. Skillicorn, *m.*

N. Pickels, *e.*
 J. Callow, *e. m.*
 T. Crennell, *e. m.*
 J. Joughin, *m.*
 W. Cain, *m.*
 E. Spranger, *e.*
 E. Metcalfe, *e.*
 T. Cubbon, *e.*
 E. Kneale, *e.*
 E. Gale, *m.*
 J. Clucas, *m.*
 W. Killip, *m.*
 J. Kaighin, *m.*
 L. Radcliffe, *e. m.*
 G. Quayle, *e.*
 J. Martin, *e. m.*
 W. Cain, *m.*
 W. Joughin, *m.*
 R. Corlett, *m.*
 J. Corkill, *e.*
 T. Moore, *m.*
 E. Christian, *e. m.*

LIST OF LOCAL PREACHERS, &c., CONTINUED.

J. Quiggin, *m*.
 R. Quiggin, *e*.
 W. Joughin, *e*.
 R. Teare, *e*. (1st)
 J. Kay, *e*.
 T. Corlett, *e. m*.
 R. Teare, *e*. (2nd)
 A. Gee, *e*.

J. Moore, *e. m*.
 J. Cottier, *e*.
 D. Caley, *e*.
 R. Kelly, *e*.
 T. Radcliffe, *e*.
 W. R. Holt, *e*.
 S. McMasters, *e*.

LIST OF CHAPELS AND OTHER PREACHING PLACES IN THE DOUGLAS AND CASTLETOWN, AND RAMSEY AND PEEL, CIRCUITS, RESPECTIVELY, AS PUBLISHED ON THE PREACHERS' DOUBLE PLAN FOR MAY, JUNE, AND JULY, 1848.

The letter before the name serves to describe the preaching place : *c* denoting chapel ; *s* school house ; *r* room ; and *h* private house.

DOUGLAS AND CASTLETOWN.

c Thomas street,
c Well road.
c Crosby
c Baldwin.
s East Baldwin.
c Cooile.
s Union Mills.
c Kirk Lonan.
c Kirk Onchan.
c Ballakilmerton.
h Ballamoar.
h John Kewley's.
c Laxey.
c Abbey Lands.
h Clepts.
s Cold Clay.
h Ballacowin.
h Glenroy.

h Ballashamrock.
h John Kermode's.
s Cloven Stones.
c Castletown.
c Colby.
c Port St. Mary.
c Kirk St. Ann.
c Ballasalla.
c Kerrowkiel.
c Howe.
c Ballafesson.
r Ballabeg.
c Ballagarey.
c Ballamoda.
c Ballakilpheric.
h Poolvash.
h Richard Kelly's.
h Ary Stain.

RAMSEY AND PEEL.

c Ramsey.
c Peel.
c Ballakaneen.
c Sulby.
c Kerrowgarrow.
r Regaby..
c Glasgow.
c Kirk Bride.
c Smeal.
c Lhen Mooar.
c Jurby East.

c Jurby West.
c Ballaugh.
c Ballaugh new chapel.
c Ballaugh curragh.
c Close Ballaskella.
c Glenoldin.
s Sandy Gate.
c Dhoor.
c Geary.
c Port-a-Vullin.
c Ballajorey.

LIST OF CHAPELS, &c., CONTINUED.

c Cardle.	c St. John's.
c Kirk Michael.	h Kenna.
c Barregarrow.	c Greeba.
c Lambfell.	c Foxdale.
c Kerrowglass.	c Dawby.
c Little London.	c Gordon.
c Lhergydhoo	c Glen Rushen.

STATEMENT OF THE WESLEYAN SABBATH AND DAILY SCHOOLS,
IN THE ISLE OF MAN DISTRICT, FOR THE YEAR 1848.

SABBATH SCHOOLS.

DOUGLAS AND CASTLETOWN CIRCUIT.

	No. of Boys on the books	No. of Girls on the books	Total No. of Scholars.	No. of Teachers.
Thomas street, Douglas	106	195	301	38
Laxey	65	47	112	30
Kirk Lonan	38	42	80	14
Abbey Lands	47	48	95	36
Crosby	14	16	30	4
Cooile	34	26	60	22
Castletown	76	102	178	35
Colby	41	85	126	22
Port St. Mary	25	22	47	7
Kirk St. Ann.	35	30	65	27
Ballasalla	11	15	26	4
Ballakilpheric.	41	26	67	24
Ballamoda	39	30	69	18
	572	684	1256	281

RAMSEY AND PEEL CIRCUIT.

	No. of Boys on the books.	No. of Girls on the books.	Total No. of Scholars.	No. of Teachers.
Ramsey	83	91	174	22
Peel	83	105	188	38
Ballakaneen	26	26	52	21
Sulby	59	48	107	32
Ballabeg	24	25	49	24
Kirk Bride	53	54	107	20
Smeal	29	31	60	20
Jurby East	20	25	45	14
Lhen Mooar	47	26	73	23
Ballaugh	37	38	75	30
Glenoldin	18	19	37	18

STATEMENT OF SCHOOLS, CONTINUED.

	No. of Boys on the books.	No. of Girls on the books.	Total No. of Scholars.	No. of Teachers.
Sandy Gate	28	22	50	24
Dhoor.....	20	20	40	5
Port-a-Vullin.....	16	17	33	4
Ballajorey	40	33	73	16
Cardle	25	24	49	8
Barregarrow	20	30	50	36
Lambfell	26	23	49	20
Kerrowglass	30	25	55	12
Lhergydhoo	12	17	29	6
Greeba	30	32	62	20
Foxdale	50	60	110	20
Gordon	24	17	41	18
	800	808	1608	451

DAILY SCHOOLS.

DOUGLAS AND CASTLETOWN CIRCUIT.

	Number of Boys.	Number of Girls.	Infants.	Total No. of Scholars.	No. of Teachers.
Thomas street, Douglas ..	..	58	..	58	1
Thomas street, Douglas ..	..	..	40	40	1
Well road, Douglas	109	..	..	109	1
Abbey Lands.....	22	17	..	39	1
	131	75	40	246	4

CONTRIBUTIONS, IN THE ISLE OF MAN, IN AID OF THE WESLEYAN MISSION FUND FROM 1818 TO 1848, INCLUSIVE.

Year.	Douglas and Castletown.	Ramsey and Peel.	Total.
1818	£ 14 9 0	£ 7 0 0	£ 21 9 0
1819	22 15 1	14 17 5	37 12 6
1820	34 8 11	20 4 0	54 12 11
1821	48 2 6	24 14 0	72 16 6
1822	74 15 4	45 5 10	120 1 2
1823	83 10 1	51 13 7	135 3 8
1824	102 5 1	73 14 2	175 19 3
1825	112 16 10	80 17 6	193 4 4
1826	123 7 9	77 3 11	200 11 8
1827	110 0 4	58 3 2	168 3 6
1828	107 12 7	56 8 10	164 1 5
1829	106 10 7	91 16 5	198 7 0

CONTRIBUTIONS TO MISSION FUND, CONTINUED.

Year.	Douglas and Castletown.	Ramsey and Peel.	Total.
1830	£115 1 10	£98 2 10	£213 4 8
1831	113 1 1	98 8 5	211 9 6
1832	118 3 9	107 11 2	225 14 11
1833	174 18 0	90 7 6	265 5 6
1834	161 6 10	111 15 11	273 2 9
1835	155 15 9	94 12 8	250 8 5
1836	208 4 4	97 16 2	306 0 6
1837	177 5 6	104 7 3	281 12 9
1838	156 1 0	118 11 1	274 12 1
1839	162 11 7	88 4 10	250 16 5
1840	169 5 6	122 0 8	291 6 2
1841	146 9 10	157 1 6	303 11 4
1842	121 14 5	160 8 3	282 2 8
1843	141 5 7	168 12 3	309 19 10
1844	161 4 2	180 18 9	342 2 11
1845	160 17 0	191 14 5	352 11 5
1846	193 2 11	190 14 5	383 17 4
1847	155 18 6	189 5 10	345 4 4
1848	157 1 5	181 9 4	338 10 9
JUVENILE OFFERINGS.			
1841	1 6 3	.. ..	1 6 3
1842	1 4 1	.. ..	1 4 1
1843	3 19 1	2 0 0	5 19 1
1844	6 5 5	5 13 7	11 19 0
1845	10 2 7	9 18 8	20 1 3
1846	16 4 4	15 1 6	31 5 10
1847	12 8 6	13 3 8	25 12 2
1848	11 3 1	13 4 9	24 7 10

LIST OF TREASURERS AND STEWARDS.

District Treasurer of the Missionary, and new Auxiliary Funds, William Callister, esq., Thornhill, near Ramsey.

District Treasurer of the Children's Fund, Mr. Thomas Caine, Douglas.

Stewards of the Douglas Circuit, Mr. Thomas Caine, and Mr. W. Creer.

Local Treasurer of the Douglas Circuit Missionary, and new Auxiliary Funds, Mr. Archibald Clarke.

Stewards of the Douglas Society, Mr. John Christian, and Mr. Jonathan Cain.

Steward of the Douglas Poor's Fund, Mr. John Quark.

Steward of the Douglas Chapel Trust, Mr. Edward Gelling.

Stewards of the Castletown Society, Mr. John Kinvig, and Mr. J. Rothwell.

Steward of the Castletown Chapel Trust, Mr. W. Clague.

Stewards of the Ramsey and Peel Circuit, Messrs. J. Corlett, J. Moore, and J. Martin.

Local Treasurer of the Missionary Fund, Mr. James Callow, sen.

Local Treasurer of the New Auxiliary Fund, W. Callister, esq.

Stewards of the Ramsey Society, Mr. J. Callow, sen., and Mr. J. Callow, jun.

Steward of Ramsey Poor's Fund, Mr. R. Teare.

Stewards of the Ramsey Chapel Trust, W. Callister, esq., and Mr. Quiggin.

Stewards of the Peel Society, Mr. Nathaniel Pickels and Mr. Robert Kerruish.

Stewards of the Peel Chapel Trust, Mr. John Morrison, and Mr. Robert Clarke.

But I must now, my dear Sir, think of bringing my statements and observations to a close. I have, I confess, derived considerable pleasure, and, I hope, some real advantage, from collecting and arranging these various particulars connected with Methodism in the Isle of Man ; but I sincerely regret my inability to treat the subject as it deserves.

Notwithstanding the comparative disadvantage, and partial discouragement, under which our English brethren may, occasionally, have to labour in this department of our extended work, I cannot but look upon the Isle of Man as presenting, all things considered, a most interesting and promising sphere of ministerial labour and Christian exertion.

Fifty-four chapels, many of them large and commodious buildings, and nearly twenty other places in which divine worship is statedly held, are occupied by our preachers and people ; and, including the children taught in our schools, perhaps not fewer than one-third of the entire population may be said to be regularly brought under the immediate influence of the Wesleyan ministry.

I have already alluded to the excellent character and great usefulness of the local preachers in the island. Several of them who were truly venerable for their age and experience, and esteemed "very highly in love for their works' sake," have passed away within the last two or three years; but there are still some remaining who can well remember, and who love to review, the early conflicts and triumphs of Methodism in the Isle of Man. One of these devoted men attended a quarterly meeting of his brethren within the last twelve months, and when about to retire, with feelings which almost overpowered him, he addressed them as follows:—"It is sixty-six years that I have been on the list: I cannot hear, but, blessed be God, I feel. Be attentive to your work: it is the work of God. I could never bear to miss my plan. I feel very much when the preachers neglect to fill their places. God bless you!" He also spoke of having seen and heard Mr. Wesley, and made some very apposite observations on preaching; stating it as his opinion, that preachers should constantly endeavour to save souls, and carefully aim at reaching the hearts of their hearers. He thought they should make the application as they proceeded, and not leave it altogether to the end. Many of these valuable men still preach in Manx, and considerable numbers in our congregations, especially the aged, are very partial to it, and some of them are deeply affected when one begins to speak or pray in that language. The local preachers' plan for the spring quarter, includes both circuits, and comprehends the whole island.

I think I have already intimated that many of the inhabitants live to a good old age. I was considerably affected on having, very recently, to visit one, and administer to him the sacrament of the Lord's supper, who had received the sacred memorials of the Saviour's death from the hand of our revered founder, when he visited the island in the year

1781 ; but, of course, all those who were associated with the scenes and circumstances of that period must soon be numbered with the dead.

It is, however, a pleasing fact that, in very many instances, the children and children's children of the early Methodists in the Isle of Man take the places of their pious ancestors, and become decided and useful members of our society ; and are thus "followers of them who through faith and patience inherit the promises."

The schools connected with our various congregations, and which contain about three thousand children, are well conducted, and generally in a prosperous state. Several catechumen classes have been recently formed, and many of the children and young persons furnish decided evidence of a work of grace.

The congregations connected with our different places of worship are, I believe, the most numerous of any in the island, and the regular attendance of the people, even on the week-night services, and their devout behaviour in the house of God, cannot but be gratifying to those who minister unto them the word of life.

The natives in general have very correct opinions on doctrinal subjects, and are pretty extensively imbued with Christian principles. Most of them are favourably disposed towards Wesleyan Methodism, and evidence a decided preference for its distinctive views and usages. It is reported that one of the dignitaries named in these letters, visiting and catechising the children in a school not very far from the episcopal residence, asked what was meant by the communion of saints ? after a moment's pause, a little girl replied, "It is meeting in class, Sir."

There are several benevolent, Dorcas, tract, temperance, and bible societies in active operation, and which receive extensive countenance and support, and are productive of a large amount of both temporal and spiritual benefit.

The morals of the people in general are orderly and decent, and the holy Sabbath is perhaps no where observed with greater propriety and decorum.

Many of the evils, under which the island formerly groaned, have now in a great measure passed away. Notwithstanding the temptations which still exist to contraband transactions, instances of that nature seldom occur, and are justly looked upon as at variance both with the law, and the rule of general practice, and not as acts in conformity with either.

Many of the present race of Manx clergy are men who understand and love the truth, and labour with zeal and diligence in their sacred calling. Some among them would not suffer by comparison with pious and devoted ministers in any portion of the United Kingdom. For my own part, I cannot think of them but with great affection and esteem. The clergy who are not natives, including the present bishop of the island, are, upon the whole, men of an excellent spirit, genuine piety, and unwearied exertion. They cannot, indeed, but perceive that the island has been greatly benefitted by the blessing of God upon the labours of Methodism; and it will never operate to their disadvantage to regard us as brethren, and to look upon us as "fellow-helpers to the truth."

The people called Ranters, or Primitive Methodists, have a good number of chapels in the island; and in several places they have pretty large congregations, comparatively numerous societies, and promising Sabbath schools. Their ministers appear to be pious, diligent, and useful men. There are two Roman Catholic chapels; two belonging to the Independents; and two in connexion with the church of Scotland.

I have already repeatedly referred to the variations which have occasionally appeared in our annual returns, and to some of the causes by which such variations have been

produced ; and also to the great difficulty of fully carrying into operation certain portions of our discipline, especially as to some of our excellent financial arrangements. On this subject our Manx societies will still, as part of our great connexion, require the kind consideration of our conference and various committees, and I cannot for a moment doubt but that while some little indulgence is really necessary it will, though inconvenient, be cheerfully shown.

Some persons may have thought it strange that our annual increase has not continued to equal that which appeared in connexion with some of the early years of our operations in the Isle of Man ; but a moment's consideration may serve to convince such that there is little or no ground for complaint or dissatisfaction on this head. When a field is first partially cultivated, some encouraging remuneration may be justly expected, and, as necessary operations are extended, it is not unreasonable to hope for a corresponding increase in the benefit derived ; but, when the whole shall have been brought under cultivation, great labour and care may be necessary to secure the regular amount of benefit produced. It is not, my dear Sir, an unusual thing for a greater degree of apparent success to attend first efforts in connexion with the work of God, especially under such circumstances as were associated with early Methodism in this island, than that which evidently results from subsequent exertions in the sacred cause.

It is no small matter of joy and thanksgiving that our societies continue to live in holy peace and Christian charity ; maintaining their numbers, notwithstanding the many deaths and emigrations which annually take place ; and adorning "the doctrine of God our Saviour in all things." And, let it be remembered, that while a powerful impression has been long since produced upon the people at large, and such a change effected as must tend to prevent, except in times of extraordinary visitation, any very great and sudden accession

in point of numbers, there are now many other zealous and faithful labourers in the field, especially in connexion with the established church. And though Wesleyan Methodism occupies a commanding position, and exerts an extensive and beneficial influence throughout the island, there are many more who share in the labour, and justly participate in the success. And if Christ be preached, and sinners saved, we “therein do rejoice, yea, and will rejoice.”

I must not forget to remind you that several of our very valuable and efficient ministers have been natives of the Isle of Man, or otherwise very intimately connected with it. Some of them have been recommended from this district, and two or three from districts in England.

The late Mr. William Radcliffe was born in the parish of Kirk Andreas, in February, 1775. His parents were amongst the first members of our society in the Isle of Man. He himself was early brought to the knowledge of God. While very young he felt it his duty to call sinners to repentance. In January, 1795, his name was placed on the local preachers' plan, and he fulfilled his duties with great acceptance and success. Having had the disposition and opportunity to acquire a considerable degree of useful knowledge, he was qualified for more enlarged usefulness in the Lord's vineyard. In the year 1801, he offered himself as a candidate for the work of the ministry in the Methodist connexion, and in August of that year, left his native isle for the circuit to which he had been appointed by the previous conference. Mr. Radcliffe continued in the regular work for more than thirty years; and when obliged to retire from its more active duties, he still cultivated the same blessed spirit of holy zeal and deep humility which had eminently marked his course. He calmly fell asleep in Jesus, March 31st, 1835.

The conference record of Mr. Radcliffe says, “His labours proved honourable to himself, satisfactory to his brethren,

and useful to the church. In him were united a cheerful and affectionate temper, and a blameless conversation. His habits were studious, and his intellectual attainments considerable, especially in mathematics, and above all in divinity. His conversation was always pleasing, animated by a quickness of fancy, founded on good sense, and at all times instructive. With ministerial qualifications of a highly respectable order, he occupied several important stations in our connexion, much to the pleasure and profit of the people."

Mr. Charles Radcliffe, brother of Mr. William, went out from the Isle of Man in the year 1810, and pursued an honourable and useful course in the regular work, till the conference of 1848, when he retired on the supernumerary list.

John Gick was a native of the Isle of Man, and was called into our general work in the year 1821. "He laboured for several years as a missionary in the West Indies, where he suffered much from personal and family affliction; in consequence of which it was found necessary for him to return to his native land. His piety was sound, and characterised by simplicity and affection. His talents as a preacher were acceptable and useful; and he was faithful and diligent. In his last affliction he enjoyed great and uninterrupted peace with God through Christ; and exchanged mortality for life, May 28th, 1836."

"Mr. John Corlett was most cordially recommended by the district committee of 1823, and the following year was sent to an English circuit. In 1825 he was appointed a missionary to Newfoundland, where he laboured for five years, when he removed to the West Indies, and has continued there as one of our greatly honoured and devoted missionaries to the present time.

Mr. John Cannell was called into the regular work in 1837, and appointed to the Douglas circuit. After labouring for six years in the Isle of Man he was removed to Eng-

land, where he still ministers the word of life with acceptance and success.

William T. Radcliffe, having spent some time at the Theological Institution, was entered on the minutes as commencing his itinerancy in 1838, and has been engaged in the faithful discharge of ministerial duties since that period.

William Tyson, a member of an English family, in the Isle of Man, was admitted into the regular ministry of the connexion in the year 1846, and appointed to the West Indies, where he continues to labour.

George Edward Allen, son of the Rev. Samuel Allen, was recommended by the district committee of 1848, and accepted by the conference of that year. He is now a student in the Theological Institution.

Mr. John Boyd, who entered our ministry in the year 1822, and laboured for ten years in Newfoundland, and since his return in various English circuits, is also connected by family and birth with the Isle of Man.

The late Philip Garrett, also, was a native of Mona, and, as you very well know, a most excellent, intelligent, and faithful minister for many years. He commenced his labours in the year 1799 and continued, for more than forty-three years, to discharge the duties of his sacred office with fidelity and zeal. The conference record, after stating that he was born at Douglas, in the Isle of Man, proceeds thus : —“ In early life he became truly devoted to God ; his conversion was indisputable and clear, his piety was sincere and uniform, being maintained by a continued growth in grace, and an habitual and useful employment in the service of Christ. He entered the Christian ministry in 1799, which he was enabled to exercise with an unblemished reputation for upwards of forty-three years. He lived in a state of crucifixion to the world, and ‘ coveted no man’s silver or gold, or apparel.’ The poor of Christ’s flock were the constant objects of his solicitude and care, by whom,

and by the people of his charge in general, he was much beloved. He possessed great simplicity of character; his manners were affable and frank, and his professions without guile. He manifested strong sense, and exhibited great originality in thought and expression; his attainments in some departments of natural science were highly respectable; his discourses from the pulpit were often accompanied with much divine unction and power, which were graciously continued as long as he was permitted to engage in the services of the sanctuary, so that he spoke of the last scene of his labours in connexion with the militant church, as having been the happiest of his life. He was brought 'to death and to the house appointed for all living' by a lingering illness; but when informed that there existed no hope of his recovery, he said, 'I know it. I do not wish to recover; for I long to die.' A short time before his dissolution, he observed, 'My final hour is come. I am in sight of the port, and there are those that wait to welcome me: I rest on the great atonement, which has been the subject of my ministry.' He died January 31st, 1843, in the seventy-fourth year of his age."

Dr. Adam Clarke, in his observations on the nature and structure of the sun-dial of Ahaz, says, "This thought I communicated to the Rev. *Philip Garrett*, one of the preachers among the people called Methodists; of whose rare knowledge in the science of *gnomonics*, and ingenuity in constructing every possible variety of dials, I had already indubitable proofs; and requested him, from the principle I had laid down, to try whether such an instrument could be constructed that might serve at once as a *public tribunal*, and as a *dial*, to ascertain all the *inequalities* of the *Jewish division of time*?

"A more difficult problem in the science he was never called to solve. Though several had attempted to construct dials to shew the mode by which different nations measured

time, and among the rest the *Jews*; yet nothing properly satisfactory has been produced, although one nearly in the same form of outline with the present may be found in *Hutton's Mathematical Recreations*, projected on a *plane superficies*; which could not possibly show the *ascending* and *descending* of the shadow like that now before the reader, which the ingenuity of the above gentlemen has brought to almost as great a degree of perfection as can reasonably be expected."

Mr. John Moore, and Mr. Patrick Caley, were both employed in our ministry, but after two or three years, each desisted from travelling.

The following preachers have died in the Isle of Man:—

Charles Bland in the year	1804
John Braithwaite on a visit	1822
George Warren	1841
Nathaniel Elliott	1842
William Constable	1845

In reviewing the introduction and progress of Wesleyan Methodism in the Isle of Man, ample proof will be found that it is the work of God, and those who stand connected with it, at the present time, may justly take up the exulting language of the venerable Wesley, and with grateful and adoring hearts exclaim, "The best of all is, God is with us."

I think, my dear Sir, that I cannot conclude better than with the following just and appropriate remarks, contained in Dr. Dobbin's observations, on the *Principles and Career of Wesley*. "If ever church originated in an unexceptionable source, it was this. If ever one could challenge its foundation as resting on the apostles and prophets, Jesus Christ himself being the chief corner-stone, it was this. If ever church was cradled, as its Lord was cradled, in supreme glory to God and good-will to man; if ever church at its birth was an incarnation of the first and chief command-

ment, charity, the sum and end of the law ; it was this church. This is more than can be said of any of the great moral revolutions of this world. Almost all the more remarkable changes of human opinion, the truths as well as the errors, have been mixed with a considerable alloy of human infirmity in their origin and conduct. Envy and selfishness, and pride and ambition, have shown themselves, in various degrees, as moving powers in the world of thought and religion ; and though the results under divine superintendence have been overruled to good, the process has been faulty. * * * * *

But here, alike free from the infirmities of aletharch, or heresiarch, free from selfish aim or end, unfraught with doctrinal pride, uninflated by youthful presumption, a few good men go forth, a second college of apostles, ordained with a like ordination, having the unction of the Holy One ; and charged with the same divine mission, 'to seek and to save that which was lost,' freely receiving from heaven, and freely giving in return. Suffice it to say that, baptized in such a laver as this, the Methodist church which has since attained a respectable maturity, has never renounced the principles that hallowed its early dedication ; has kept the whiteness of its garments unsullied by the pollutions of the world ; has raised visibly every where the banner of mercy to the bodies and souls of men, and can say still as it professed then, 'I am free from the blood of all men.' "

I must ever remain,

Reverend and dear Sir,

Yours affectionately,

J. R.

Douglas, May 24th, 1849.

THE [illegible] OF [illegible]

[illegible text]

[illegible text]

[illegible text]

[illegible text]

[illegible text]

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